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THE CRITICAL REVIEW.

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A View of Northumberland with an Excursion to the Abbey of Mailross in Scotland. By W. Hutchinson. 4to. 15s. in boards. Johnson.

AFTER giving a summary detail of the history of Northumberland, the author of the present volume proceeds to a description of this county, which he enters at the south-west point, where it joins the county of Cumberland, on the Maiden Way, a military Roman road.

The Maiden Way, he observes, extended from a small fort, called Maiden Castle, on Stainmore, by Kirby Thore, in Westmoreland, to Caer Voran, in Northumberland, and was guarded by a chain of stations. One of those was the Alione of Antoninus, now called Whitley Castle, situated on the Gilderdale, a rivulet which forms the boundary of the south-west part of Northumberland. This place is described as lying on an irregular descent, inclining to the east, and forming an oblong square, with obtuse angles. It measures a hundred and forty paces from east to west, and a hundred and ten from north to south. The ground falls abruptly from the eastern side of this station; but on the west it is overlooked by hills, whence it might easily have been attacked.

From Whitley Castle the traveller leads us by Knareisdale and Lambley, to Featherston Castle, and Bellister Castle, both which, with the adjacent country, he faithfully describes.

The Roman station at Caer Voran was situated on a declivity, which descends abruptly towards the south-west, about a hundred yards distant from the Picts wall. It is of a square figure, with obtuse angles, each side measuring a hundred and twenty paces. About seven paces from the southern side,

is the prætorium, still very distinguishable, and commanding an extensive prospect. The gentleman who farms the ground, we are told, is at present raising the foundations of the prætorium; and it is expected that he will discover some valuable antiquities. This station is supposed to be the ancient Magna, where, according to the Notitia, the Cohors Secunda Dalmatarum was quartered. The ramparts are very conspicuous, and the whole ditch remains clearly discernible. The military road, called the Maiden Way, passes through this place; and here are many fragments of inscriptions, effigies, and other Roman antiquities.

The most remarkable Roman antiquity in Northumberland is the Picts wall, which was built as a barrier against the incursions of the northern inhabitants of the island, and reached from the Solway Frith to the mouth of the Tyne. It was called by the Romans Vallum Barbaricum, Pretentatura, and Clausura. Of this kind of fortification three were erected successively, at distant periods. The first vallum, or that of Hadrian, was constructed of earth, about the year 123 of the Christian æra. The next was that of Severus, bearing date about the year 210, and supposed by several antiquaries to have been of masonry. The third and last vallum is generally imagined to have been the work of the Britons, assisted by the Romans, under the third consulate of Ætius, about the year 444.

The following extract contains a general description of those fortifications, as they have been delineated by Mr. Horsley, and Mr. Warburton, intermixed with the author's own observations.

‘ It is evident there have been three different prætenturæ erected here at different times, and by different persons: the first of which was a series of stations or forts, placed quite cross the country; and this, it is presumed, was done chiefly by Julius Agricola, and is the most ancient of the three. Next to this was erected Hadrian's vallum, and its appurtenances; after which the aforesaid stations might probably go by the name of *stationes per liniam valli*. The last and strongest fence of all was (as most learned antiquaries agree) built by Severus, which is a stone wall, that lays north of the rampiers of earth.

‘ Hadrian's vallum was the second prætentatura, and seems rather to have given the former the name of stations per *liniam valli*, than the wall of Severus. What Bede says of the wall's being rebuilt afterwards by the Romans, is applicable to this: “that it is carried on from town to town much in a strait line.” What belongs to this work, is the vallum on the brink of the ditch, having the ditch on the north, another vallum southward, distant from the former about sixteen feet, and a large vallum

vallum on the north of the ditch. The south vallum has either been made for an inner defence, in case the enemy might beat them from any part of the principal vallum, or to protect the soldiers against a sudden attack from the provincial Britons. These four works keep all the way a constant regular parallelism one to another. The third *prætentura* was Severus's stone wall. We have the express testimony of some ancient writers, concerning this emperor's building a wall cross our island; which will be explained hereafter. To this work belongs a paved military way, which has attended the wall on the south side, though it be not always parallel to it. It sometimes coincides with Hadrian's north vallum; but whenever this is too distant, or perhaps has been too ruinous, or in any other respect inconvenient, the new military way (which is a reparation of the old Roman road made by order of government) always accompanies Severus's wall, and comes up near to every castellum upon it; and therefore it is to be presumed the Roman military road has been a work cotemporary with the wall, and directly for its service. It is apprehended there has been also a lesser military way near to the wall, for the convenience of small parties passing from turret to turret. There is also belonging to this work, a large ditch on the north side of the wall; but there are no remains, to prove that there was any breastwork or agger of earth on its northern brink. Upon this wall certain castles and turrets have been regularly placed, and at proper distances one from another; and in order to form a general idea of the wall, and its original state, it will be necessary to have some knowledge of these.

All these castles, except one near Harlow Hill, (which may have been built before the wall) are 66 feet square, the wall itself falling in with and forming the north side of them. The intervals between these castles are not always exactly the same, but excepting two or three at the east end of the wall, always less than a mile, that is, from six furlongs and a half to seven. They are constantly called castles, or castle-steads by the country people, (which seems to make it probable that the Latin word has been *castellum*) and by the form and use of them, seem to have been a smaller sort of a castle for a small garrison. So likewise they call the *castra stativa*, or *æstiva*, usually chesters, from the Latin: and this is a usual criterion whereby to discover a Roman encampment or station. These *castella* seem to have stood closest, where the stations are widest, and are by some modern authors called mile castles, or milliary castella. In the last edition of Camden, they are, through mistake, said to be of a very different shape and size. Perhaps the remaining ruins of two or three castle-steads, that do not join the walls, and of one that does, which are all plainly of another sort, have occasioned this error. It is not improbable, that there may also have been some exploratory castles belonging to Hadrian's work, though there be little appearance of such at present, un-

less the small remains at Chapel Houses, near Newburn, and those near Heddon on the Wall, which are castle-seeds, be of this sort. But be that as it will, (in relation to Hadrian's vallum) above two-thirds of these castella are yet very visible upon the wall of Severus, and for a long way together, especially about the middle of the wall, they have their distinct vestiges remaining without interruption.—

—‘ The small turrets (in Latin, *turres*) have been more generally and entirely ruined than the castella; so that it is hard to find three of them any where together with certainty. The distance between two, where it was thought surest, was measured, and found to be near 14 chains, or 308 yards. It therefore seems most probable, that there have been four of these between every two castella, at equal distances from the castella and one another; for thus five intervals will be found between every two castella, each consisting of 14 chains; which five intervals will just amount to 7 furlongs, the usual or mean distance between the castella. And this scheme answers with a good deal of exactness to the situation of all the turrets, that have yet been discovered. These exploratory turrets, or watch-towers, seem to have been only about four yards square at the bottom; and by placing centinels at each of these, who must have been within call of one another, the communication quite along the wall might be kept up, without having recourse to the fiction of a sounding trumpet, or pipes laid under ground, from one end of the wall to the other, though this seems to be credited by Mr. Echard and others.

‘ There have also been several larger forts or stations upon the wall, or near it.

‘ Whilst I am giving a general view of the ancient state of the wall, it may not be improper to observe, that there have been 18 of these stations upon it, with 17 intervals between them: the wall is in length 68 miles and 3 furlongs; this divided by 17, gives the mean distance, which is very little more than 4 miles: but the stations are much closer and thicker at each end, and in the middle, than in the intermediate spaces, between the middle and the extremities: which is not disagreeable to reason, or the usual rules of fortification. Besides, if, according to the common tradition, the inroads of the enemy were in, or near the middle, it was necessary to make it stronger, and guard it more; especially since the advanced stations were fewest, if any, where those upon the wall were closest.

‘ This wall runs generally upon the top or ridge of the higher ground, keeping a descent on the north or enemy's side, and hath thereby both a greater strength, and better prospect; for the sake of which, it often forms an angle. In Hadrian's vallum it is different, but both in the main seem to have been carried on pretty much in a straight line, from station to station: there is indeed now and then a gentle turn in crossing a rivulet, or at a station, and sometimes too in passing a height; but this
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last happens usually at coming within sight of a station, and perhaps in order to reach it. Hadrian's vallum keeps more in a straight line than Severus's wall, as much as the nature of the ground and other circumstances would admit. It is plain, a military way has constantly attended Severus's wall, and no doubt was made at the same time with it: this always keeps nigh to the wall, and never coincides with the north vallum of Hadrian, but when the two works approach one another. When they part, and go at a distance one from the other, the way leaves the vallum to accompany the stone wall; but where the wall passes along the brink of precipices, the way does not follow every little turn, but in these lesser windings, is like the string of a bow, and keeps upon the sides of the hill, in order to avoid, as much as possible, the sudden ascent or descent in passing from hill to hill, and yet so as at the same time never to be at a great distance from the wall. The rule therefore by which this way seems to have been conducted, is in general by keeping pretty close to the wall, and at the same time going on a line from castellum to castellum, and shunning the ascent of hills as much as possible. And as the smaller military way went from turret to turret close by the wall, so this greater way attended the castella, falling in with Hadrian's north vallum (which Mr. Warburton conceives was the old military way) when that did not take too much out of the road, or was not too ruinous to be made use of. The old military way, as Mr. Warburton calls it, has been the best and most direct passage from station to station, and when the line of the stations fetched a compass, another distinct military way, and shorter, was laid; not from one station to the next, but between two stations more remote.—

—‘ It appears to be a mistake to suppose Hadrian's vallum longer than Severus's wall, as Mr. Gordon seems to have done. It is certain the former has gone more in a right line than the latter, and it seems probable, that Severus's wall has at each end been carried further than Hadrian's: so that the very exact agreement, which Mr. Gordon supposes between “the actual survey of the wall, and the account given of it by the Romans themselves,” is in a great measure imaginary. For, according to Spartian, Hadrian's vallum was 80 Roman miles long; but the actual mensuration cannot stretch Severus's wall up to 73, and Hadrian's vallum is certainly two or three miles shorter, upon account of its being straighter. There had just been 81 milliary castella upon Severus's wall, and consequently just 80 intervals between the castella. So that if the Romans, in a general way, called every interval a mile, one with another, and Hadrian's vallum was near the same length with Severus's, this might be looked upon as a plausible reason, why the historian should say it was 80 miles long.

‘ According to Bede, the wall was eight feet in breadth, and twelve feet in height (as probably there was a parapet or palisado

lizado at the top, so this would first go to ruin; Bede's measure is most likely to be exclusive of these): the thickness of Severus's wall has been measured several times of late, and by several persons, without any great variation; and by the measures taken in different parts, it seems not to have been every where equal. Near Harlow-hill, it measured seven feet four inches near the foundation; and at another place, where the wall is two yards high, it was at that height about seven feet thick; which shews that the usual breadth near the foundation was a Roman pace and an half. Near Boulness on the Solway Firth, at a place called Kirklands, it measures near nine feet: and there seems to be an obvious reason why it should be stronger here: for at full sea, the water has certainly flowed up to it.

'The breadth of Hadrian's ditch, at a lime-stone quarry west of Harlow-hill, where the original breadth and depth is apparent, and may be exactly ascertained, it measured near nine feet deep and eleven feet over; it was wider at the top than at the bottom, the sides being sloping. The ditch belonging to Severus's wall, was in all places both wider and deeper than that which belonged to Hadrian's vallum.'

Quitting the Roman walls, Mr. Hutchinson continues his route by Thirwall Castle, a dark and melancholy fortress, seated on the edge of the rock, above the small river Tippal, and formerly the residence of the family of the Thirwalls. Within a mile of this place lies Wardrew, well known in the north of England for its medicinal waters.

The vallum at Great Chesters, a Roman station, is very distinguishable. It is of an oblong square, nearly of the same dimensions as *Caer Voran*; and the interior parts are rugged, from the ruins of many buildings. Some part of the original stone wall is standing. The ditch is also to be seen on all sides, except towards the east, where it is now obliterated. On the west side there is a double agger and ditch. The ruins of the rampart on this side are very high. The *prætorium* is clearly visible, being about fifty yards from east to west, and forty from north to south. To this is joined another parallelogram at the east end, of the same breadth with the *prætorium*, and twenty-six yards from east to west. This is supposed by our author to have been the *questorium*. On the north side of the former are large ruins of some considerable building, conjectured to have been a temple. On the south side of the fort has been a regular entry. Part of the jambs and some other stones remain; and pieces of an iron gate and hinges have been found in the ruins not long ago. From this gate a paved military way leads to Hadrian's vallum, which is distant about fifteen chains. Great Chesters is situated almost two miles and a quarter from *Caer Voran*; in which space are

three castella, all yet visible. This station had the name of *Æsica*, and was garrisoned by the *Cohors Prima Astorum*.

At the distance of three miles and three quarters from Great Chesters, lies Little Chesters, another Roman station, situated on the western side of Bardon Burn, and now called the Bowers, on account of the trees which cover it. The vallum, which is very conspicuous, forms an oblong square, with obtuse angles, containing about three acres. The *Via Vacinalis* from *Caer Voran* to *Walwick Chesters*, passes close by its northern side, near which stands a Roman military guide stone: and in a direct line westward, three more, a mile distant from each other. On one of these is the following inscription in large and coarse letters: *BONO REIPUBLICÆ NATO*. Little Chesters was the *Vindolana* of the Romans, where the *Legio Sexta Victrix* kept garrison, and also the *Cohors Quarta Gallorum*. A few years ago some Roman sandals were found here; and there likewise was discovered a Roman hypocaustum or sudatory. It was a square room vaulted above, and paved with large square stones set in lime. Beneath was an apartment supported by rows of square pillars, about half a yard high. The upper room had sixteen flues in the walls then open, and appearing as niches. The pavement and roof were tinged with smoke.

Several stones with sculpture and inscriptions have been found here. One lately discovered, and now placed in a field at Archy Flat, as a rubbing stone for cattle, bears the rude representation of a deer under the shade of a tree, with two fawns at his feet. Mr. Hutchinson is of opinion, that it has been an ornament to some small temple of *Diana*, which perhaps stood near this place, as pilasters and capitals, of the *Doric* order, were dug up a few years ago, with a great number of stags horns, supposed to be remains of the sacrifices to that goddess, on the 13th of August, when the hunters celebrated their festival.

The Roman station called *Borcovius*, now *House-steads*, lies on an easy descent, in a heap of ruins. From several inscriptions under different prefects, it appears that the first cohort of *Tungrians* was stationed at this place. Here are mutilated effigies of the *Deæ Matres*, who are represented in a short robe reaching to the knee, each holding something circular in their hands. These figures are of rude sculpture, and supposed to be the work of the *Thracian* or *Syrian* auxiliaries. On an eminence not far distant, called *Chapel Hill*, the Romans had a temple. Many fragments of columns and *Doric* capitals were found here some years ago.

The next place mentioned in the traveller's route is Shewing-Sheels, situated between the military road and the wall, near the twenty-eighth mile stone. Here are the remains of a Roman station, about sixty yards square, supposed by Camden to be Hunnum, where the Notitia places the wing *Sabiniani*.

Near the twenty-fifth mile stone lies Carraw-Brough, the Roman station named *Procolitia*, which was garrisoned by the first cohort of the Batavians. Severus's military way appears to enter the east gate of the fort, and go out at the west. A great part of the rampart remains entire, particularly on the east side; and Severus's wall, which forms the north rampart, is in good preservation. The ditch is most visible on the west. About a mile hence to the south west, is a square fort, now called Broom-dykes, of the same size with that at Carraw-brough, and supposed to have been for exploration, or for the æstiva of this fort.

Having so far detailed Mr. Hutchinson's remarks, we shall now admit a part of his own narrative. On arriving at Walwick he thus proceeds:

At Walwick Chesters, Severus's wall falls in upon the middle of the camp, on the east and west sides; and Hadrian's vallum falls in with the south side of it: Severus's wall and ditch being never continued through a station, are here, as in all the like cases, supplied by the north rampart and ditch of the fort; and they are both very conspicuous.

From this station, a military way has gone directly west, by Little Chesters to *Caer-Vorran*; it is very visible for the greatest part of the way, and paved with large stones. In its eastern course, it seems to have passed through this station, and crossed the river North Tyne, just below it, by a bridge; and at the distance of three miles and a half from thence, falls in with the great *Ermin-street* way, (by the country people called *Watling-street*) in its course between the south and north parts of Britain; which military way crosses, and soon after coincides with another Roman way, called the *Devil's Causeway*, which enters into Scotland near Berwick upon Tweed. Mr. Warburton says, in his opinion this is (though contrary to the sentiments both of Mr. Horsley and Mr. Gordon) the true course of the Roman road, called the *Maiden Way*; which they supposed to have terminated at *Caer-Voran*, or to have entered Scotland by a shorter direction.

From Walwick Chesters to the village of Walwick, Severus's wall and ditch are very observable; but Hadrian's vallum, with what belongs to it, is more obscure. From hence, all the way to Carraw-brough, both the walls and their ditches are very conspicuous; and for most part of the way, several regular

regular courses of the original facing stone, are to be seen in Severus's wall: the two works keep pretty close together, and nearly parallel one to the other: the military way is within a chain or two of the wall. Taking all the works together, they are no where in the whole tract, more conspicuous and magnificent than they are here, at least for so long a space.

• Near Towertay, there are five or six regular courses of the facing stones of the wall: and a little west from thence, are large remains of a castellum, detached about a yard from the wall, the reason of which is not very obvious.

• There are, for a small space, heaps of rubbish laying on the north side of Hadrian's ditch, at a place where the ditch passes through some rocks; which looks as if stones had been wrought there for the use of the wall. There are also in this part of the north agger, several breaks, as if they had been made for the passage of carriages; which I also observed in other parts: none such are observable in those places where the military ways are united. And both the rubbish upon the north agger, and the breaches in it, are where Severus's military way leaves it, to go off to a castellum.

• The distance between Walwick Chesters and Carraw-brough Fort, is almost three measured miles and a quarter; and in this space there are three visible castella. The fourth has either been very near the station at Carraw-brough, or just fallen in with it.

At Walwick Grange, Mr. Hutchinson and his company observed several pieces of monumental sculpture, which were found to the east of the camp, not far distant from the vallum.

Our attention is next claimed by Hexham, a place of great antiquity, supposed by Camden to be the Axelodunum of the Romans, but by Horsley to have been their Epiacum. This place was made an episcopal see in the reign of Egfrid king of Northumberland, A. D. 674. The church is said to have been built by workmen brought from Italy, and to have exceeded in magnificence every structure of the kind in England. This town suffered great distress during an incursion of the Scots, in the reign of Edward I. when the priory and part of the cathedral were burnt. The remains of this edifice bear unquestionable proof of its former grandeur. Here is preserved the famous Tridstol, or Stool of Peace, which secured a remission to every criminal who fled hither for sanctuary. Among many ancient tombs, is that of prior Richard, a historian of the twelfth century.

From Hexham, our author proceeds by Haydon-bridge, Langley-castle, Ridley-hall, Staward-castle, Whitfield-hall, Old town, Allendale-town, Blanchland, Bolbeck, Minster Acres,

Acres, and Prudhoe. The latter is situated on a lofty eminence near the bank of the Tyne, and is thus described by our author :

‘ The castle of Prudhoe stands on the summit of a vast rocky promontory, which communicates with the adjoining grounds by a narrow neck and pass towards the south; the ground on which the fortress stands forming seven parts of a circle, or an octagonal section. It is guarded by an outward wall towards the Tyne, built on the brink of the cliffs, in this part not less than sixty perpendicular feet in height, above the plain which intervenes between the castle and the river; this wall at intervals is defended by square bastions. The entrance to the castle is from the south: on our approach the whole structure was viewed from the heights, and made a very noble and formidable appearance. The narrow neck of land leading to the entrance, was formerly cut through by a deep ditch, over which a draw-bridge has given access to the outward gate: the water which anciently supplied the ditch, is now collected by a reservoir before the gate, and serves a mill: the outward gate was originally defended by several outworks and a tower, as appears by their ruins. From the situation in which I drew my view of this place, I could overlook the top of the first gate, and the eye penetrated the inner gate-way, the superstructure of which is a lofty embattled square tower, about sixty feet high, now so mantled with ivy, that the windows, loop-holes, and apertures are almost wholly concealed. I will describe the whole from the station I occupied on that occasion: to the right, the outward wall extended to some distance, terminated by a turret or exploratory mount, the wall of which is embattled, and there the landscape was closed by a fine grove of stately trees. The outward wall to the left, from the inner gate-way, extends to a considerable distance, without any turret or bastion: over which several interior buildings, and among them the remains of the chapel, were discovered, in all the confusion of ruin; mingled chimneys, windows, buttresses, columns, and walls, in that wildness of irregularity, which constitutes much picturesque beauty in scenes of this kind: above all which objects a square tower, the keep of the fortress, (on the side towards me almost perfect, twenty-five yards in height, and eighteen in breadth, but without ornament or windows, with an exploratory tower on the south-west corner) overlooked the castle, with that gloomy and sullen majesty which characterizes the age in which it had its rise. The wall still extending to the left, on its angle is defended by a square bastion, with broken loop-holes; from whence it turns northward, and is terminated by a broken circular tower, situate on the brink of the cliff, whose inner recess the eye sufficiently penetrated, to mark the distraction of its interior works. The fine levels between the castle and the river, opened to the left, the Tyne in view, with the town of Ovingham hanging on the opposite shore,’

Prudhoe

Prudhoe was the *Prodolita* of the Romans, and the station of the first cohort of Batavians. It afterwards fell into the possession of the Umfrevilles, a family which came into England with the Conqueror.

Next follows a description of Ovingham, Wylam, Close House, and Rutchester; the latter of which, situated north of the military road, is, according to Horsley, the *Vindobala* of the Romans, where the Cohors Prima Frixagorum kept garrison. Our author observes that it is called by Camden *Vindolana*, and supposed by some antiquaries to have been the station of the fourth cohort of the Gauls. Severus's wall runs through the middle of the east rampart, but is not continued through the station. About the distance of a chain to the southward, Hadrian's vallum may be seen. This fort is said to have been very considerable. On the north side have been six turrets, one at each corner, one on each side the gate, with one between each corner, and those adjoining to the gate. On the east and west sides there is also a tower between the gate and the angle, in that part of the fort that lies north of the wall. The ramparts are yet clearly visible.

The traveller afterwards conducts us by Cheeseburn Grange, Bywell, Stamfordham, Fenwick Tower, West Matfen, Welton Tower, Halton Tower, and Ayden Castle. The situation of this place is represented as extremely august. It stands on the west side of a deep gill, on the brink of a precipice, at the foot of which runs a small brook. It appears to have been of considerable extent and strength, encompassed by a wall, in which the loop-holes remain. Here is a stable with an arched roof of stone, without any timber in its structure, and even the mangers consist of stone troughs. It is supposed to have been built for the preservation of cattle, at the time of any hostile incursion. The precipice is said to have been anciently much used as a Lover's leap.

We next meet with an account of Corbridge, and its antiquities, with Corchester, where are the remains of a Roman station, not mentioned in the *Notitia*. The travellers route is then directed by Dilston and Nunsbrough, the latter of which he describes in terms of rapture and enthusiasm.

Returning to Hexham, Mr. Hutchinson afterwards directs his course by Beaufront, Portgate, Throckrington, Little Bavington, St. Oswald's, Hanging Shaws, Halyton Mesnes, Haughton Castle, Swinburn Castle, Chipchase Castle, Wark, Bellingham, Hezley-side, and Risingham. This was the *Habitancum* of the Romans, and is situated in Watling-street. It is not mentioned in the *Itinerary*, though, by some inscriptions and coins which have been found here, there is ground
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for the conjecture that it was a Roman station about the time of Aurelius Antoninus. It stands on the bank of the Reed, and contains within the vallum, three acres, three roods, and twenty-six perches.

Near Rivingham lies Elishaw, a small village, situated on Watling-street, which crossed the river at this place, where the remains of a bridge are yet visible.

Elsden is a small town of great antiquity, supposed to have had its origin about the time of Aurelius Antoninus. In an adjoining hill, called the Mote Hill, have been found two altars, inscribed to that emperor.

On the banks of the Reed, where was fought the battle of Otterburn, intrenchments are still discernible, and a great number of tumuli or barrows is scattered over the scene of action.

The place next mentioned is Riechefter, the Bremonium of the Romans, and the most remote station, as well as the strongest, which they had in this part of Northumberland. It was defended by a wall of ashler-work, seven foot thick, with motes and treble rampiers. Here have lately been opened the remains of a hypocaust; and some other antiquities have been found.

The traveller directs his route hence by Nunwick, Symondburn, Bavington, Capheaton, Harnham, Belsay Castle, Little Haile, Kirk Haile, Wallington, Cambo, Rothbury, Hepple, Cartington, Haly Stone, Harbottle Castle, Whittingham, Caldaley, Lenington, and a few other places, to Percy Cross, erected to the memory of sir Ralph Percy, who was slain here by lord Montacute, in 1463, before the battle of Hexham Levels. On the pillar are rudely engraved the arms of Percy and Lucy.

On Rosedean Edge, in this neighbourhood, is a large square intrenchment, whence, at the distance of three miles, is seen Bewick Hill, a semicircular intrenchment, with a double foss and vallum, defended on the west by a steep precipice.—Not far hence is a cataract, called Linhope Spout, which passing over several pointed rocks, falls fifty six perpendicular feet.

The succeeding objects of description are, Ilderton, Lilburn, Chillingham Castle, Fowbury, Horton Castle, Wooler, and Yeving. From a passage in Bede it appears that Yeving was a manor of the Saxon kings, and was the residence of Edwin and his queen Ethelburga, after his conversion by Paulinus; though there are not the smallest remains of any structure, to favour the idea of a royal palace having once existed on the spot.

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We next meet with the account of a fortification on one of the Cheviot mountains, named Yevering Bell. After which we are presented with a view of Kirk Newton, and the Castle of Copeland. Within a small distance of the latter, three battles were fought: one at Broomridge, another at Haltwell Sweine, and the third on the plains of Milfield, now a small village, but formerly the residence of the Saxon kings of Bernicia, after the death of Edwin.

The traveller afterwards entering Scotland, continues his route by Kelso, Roxburgh Castle, Dryburgh Abbey, and Mail-ross, all which he particularly describes.

The narrative of this Tour is enriched with original papers found among the manuscripts of the late Mr. Gale, as well as with engravings of many of the antiquities described. The whole is written in a clear, lively, and entertaining manner. Though we sometimes discover an inaccuracy in the names of persons and places, Mr. Hutchinson appears to have paid a laudable attention to the various facts which he relates; and his descriptions may afford an adequate idea of the numerous antiquities in Northumberland.

A Manual of Chemistry, or a brief Account of the Operations of Chemistry, and their Products. Translated from the French of M. Beaumé. 12mo. 4s. sewed. Johnson.

MR. Aikin, the translator of this volume, informs us that he undertook the work in consequence of a request from some gentlemen who were going through a course of lectures in chemistry, to recommend to them such a book as might serve to retain in their memories the most important facts relative to this useful science. M. Beaumé's *Manual de Chymie* was doubtless well adapted to the purpose. It affords a concise view of the most essential subjects in chemistry, for the use of those who have passed through a regular course of lectures; and may likewise serve as a compendious system to such as desire only to attain a general knowledge of the science. The several operations and processes in the art are introduced with so much of the theory as may elucidate the various principles on which they are founded, without perplexing the reader with the more minute and abstract subjects of speculation.

After a short introduction, the author proceeds to give a general account of the elements or primitive principles of bodies, viz. fire, phlogiston, air, water, and earth; and afterwards treats of substances saline, metallic, and earthy; mineral

neral and salt waters, with nitre, vegetable substances, animal substances, and the chemical principles of dying.

As a specimen at once of the translation, and the merit of the original, we shall present our readers with the doctrine relative to air.

‘ Air is an invisible, colourless, insipid, inodorous, weighty, elastic fluid, susceptible of rarefaction and condensation, and affecting none of our senses, unless it be that of the touch.

‘ This fluid environs the terrestrial globe, and serves to sustain the life of the animals which exist on its surface. The experiments with the air-pump have shewn that those animals which cease to breathe air immediately perish.

‘ Air, as well as fire, is under two different states.

‘ 1. Pure, detached, and not making a part of any compound body: 2. combined with other substances, and serving as a principle or constituent part of many compound bodies, particularly of the vegetable and animal kingdoms.

‘ We shall first enumerate the most general properties of air in a pure and detached state.

‘ Air is always fluid, like fire; at least to the present time, philosophers have not been able to render it solid, even by the aid of the highest degrees of artificial cold.

‘ The fluidity of air is absolutely necessary for the support of animal and vegetable life. It would be extremely melancholy if this element, like water, were capable of being rendered solid by moderate cold. Boerhaave conjectures that the fluidity of air may proceed from the particles of fire which are always mixed with it, and which are absolutely inseparable from it. The difficulty of producing a sufficient degree of cold is perhaps the only cause why air has never been met with solid: it is a body which requires a very moderate degree of heat to keep it in the state of fluidity in which we are accustomed to find it.

‘ Air, as we have already said, cannot be perceived by the organ of sight: it is absolutely invisible, because colourless. It is likewise absolutely insipid and inodorous when perfectly pure; but it very readily becomes charged both with good and bad scents. When it is in agitation, it carries to considerable distances the odours with which it is impregnated: it seems even to be the reservoir of bodies which are in a state of extreme division, and reduced to particles of as great tenuity as itself: for this reason it is difficult to find air perfectly free from foreign matters. It is always loaded with moisture, which appears even to be essential to its use in respiration.

‘ Next to fire, air is the lightest matter with which we are acquainted. This is the cause of its always being on the surface of those bodies with which it is not combined. In general, it penetrates only into those places where it finds no substance
heavier

heavier than itself. It is on this property of air that all the mechanism of furnaces, is founded.

‘ We might here enumerate a great number of experiments which prove not only the weight of the air, but its relation to the greatest part of known bodies; but for these things, which appear useless in chemistry, we refer to the books of Natural Philosophy.

‘ Air is elastic; that is to say, it yields to compression, and returns to its former state as soon as the compressing power is removed. It loses nothing of its elasticity, as other springy bodies do, either by being too much compressed, or kept too long in a state of compression. Air has been kept in a prodigiously compressed state during fifteen or twenty years, without the least perceptible diminution of its elasticity.

‘ The effects of fire on air are to dilate or rarefy it, that is, to make it occupy a greater space than before. The greatest dilatation it can undergo from the most violent fire, is to thirteen or fourteen times its bulk. It can never be so far rarefied as to leave a perfect vacuum; a part of the air always remains, even when the containing vessel is brought to a white heat. We shall not relate the experiments proving this point; they may be read at large in the books of Natural Philosophy. When the air cools again, it is condensed, that is, its particles approach each other, so as to occupy no greater space than before.

‘ Air, as we have said, enters into the combination of many compound bodies, and even becomes one of their constituent principles. When thus combined, it loses all its properties, and becomes what Dr. Hales terms *solid air*, that is, air rendered solid by assimilating with animal and vegetable bodies*.

‘ Perhaps

* ‘ The air which thus becomes a principle of bodies, not only during the time of its combination has different properties from common air, but after its separation appears with different qualities. This kind of air, termed *fixed* or *fixable*, contrary to the atmospherical, is destructive to light and flame. It easily combines with water, and gives it an acid impregnation. It is separated from bodies in all fermentative and effervescent processes, and in some cases by calcination. It seems not yet clearly determined whether this is a different species of air from the atmospherical, or only a part of it; though the latter opinion appears most probable.

‘ Dr. Priestley, who has added more to the knowledge of aerial bodies than all his predecessors in this part of chemistry, has at length discovered, that the purest common air offered us by nature is not a simple body, or chemical element, but is itself a compound. Its constituent parts, according to him, are “ *nitrous acid and earth*, with so much phlogiston as is necessary to its elasticity, and also to bring it from its state of perfect purity to the mean condition

‘ Perhaps air does not enter into the composition of bodies till it is united with some principle as yet unknown to us. In this case it would exist there under the form of a secondary principle, as fire under that of phlogiston. However this be, we ought to make a proper distinction between this combined air, and that which is interposed between the particles of bodies. The latter may be separated by mechanical means; whereas the former can only be expelled from bodies by decomposing them.

‘ Boerhaave on this subject says, that an insulated particle of air is not elastic, and that it acquires this property only when it is united with others; which takes place by the union of those particles of air which are detached from bodies submitted to a chemical analysis.

‘ We shall not undertake at present to demonstrate the existence of air as performing the function of a principle in vegetable and animal bodies. This would engage us in details which would suppose the knowledge of a great number of things that must be first treated of. We have just considered the effects of fire upon air; let us now examine those of air upon fire.

‘ Air is the vehicle of combustion. Without it no combustible bodies can be burned: they are even extinguished though well kindled when all communication with the external air is cut off. Many able philosophers imagine that the weight and elasticity of air are the only causes which render it proper for keeping up combustion. By means of these properties, it unites and assembles the active fire, and applies it immediately to the combustible matters which remain to be burned.

‘ This theory appears insufficient for the explanation of the following phenomenon. Black charcoal is put into a box of iron or earth exactly closed; this is placed in a furnace and heated to a white heat. How violent and how long continued soever the heat is, it is found, after the box is cooled, that the charcoal has lost nothing of its weight, and that it has undergone no combustion. It is, however, certain, that the matter of fire, in its igneous motion, has continually been very intimately applied to it, and that the inflammable matter of the charcoal itself has been in a kindled state.

‘ It may be conjectured with a good deal of probability, that the charcoal in this experiment does not burn, because it is deprived of air, and of all those matters which perform the office of air in becoming considerably rarefied on numerous

condition in which we find it.” He has accordingly, by means of the nitrous acid and a pure earth, free from phlogiston, produced an artificial air of much greater purity than the atmospheric. This he terms *dephlogisticated air*. See *Experiments and Observations on Air*, vol. ii. lect. 3. J. A.

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occasions, but which cannot be volatilised in close vessels. The inflammable matter in charcoal is not susceptible of any dilatation; it is even, as we have remarked, more fit to absorb air during its combustion, than to furnish it. The charcoal in this process is penetrated with fire, but a fire foreign to it. Its own inflammable matter does not consume, because it is incapable of dilatation.

It will be urged, that neither do vegetable or animal bodies, though containing much air, with oily and aqueous matters, &c. burn during their analysis; but this is owing to the fire being raised by degrees, in order to detach these substances in succession. Experience has shewn, that when the fire is pushed hastily, explosions are occasioned, which may arise as well from the inflammation, as the dilatation, of these volatile parts.

From what has been said, it evidently follows, that the concurrence of the air is absolutely necessary for the combustion of bodies. It is upon this property that all the mechanism and construction of furnaces is founded.

In translating this Manual Mr. Aikin has acquitted himself with his usual ability, and performed an acceptable service to the lovers of chemical knowledge.

Discourses on the Four Gospels, chiefly with Regard to the peculiar Design of each, and the Order and Places in which they were Written. By Thomas Townson, B. D. 4to. 7s. 6d. in boards. Bathurst.

THE learned author divides this work into eight discourses. In the first he gives us a general account of the peculiar design of each gospel, the state of the church to which it was adapted, and the characters of the evangelists.

In the second he proves, on the authority of ancient writers, 1. That St. Matthew was the first writer of a gospel; that he composed it early for the instruction of the Jewish people, and published it in Judæa. 2. That St. Mark was the second evangelist; that his gospel was revised or even dictated by St. Peter; that it was compiled for a mixed society of Jewish and Gentile converts; and most probably published at Rome, or in Italy. 3. That the next evangelist, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it seems likely, in Achaia. 4. That St. John wrote his gospel after the destruction of Jerusalem, in Asia Minor.

In the third discourse the author shews, by a great variety of parallel passages, that each foregoing gospel was known to the following evangelists.

On this ground he enquires, whether the gospels, compared with each other, bear any relative marks of the order, in which they were published. And they appear, he thinks, to have many such, especially if the following propositions are just.

1. The gospel, by which the expressions of another gospel are explained, and rendered either clearer in themselves, or to the converted gentiles, was the later gospel.

2. The gospel, in which the doctrine taught in another is adapted to a more enlarged state of the church, was the later gospel.

3. A gospel published among the gentiles, was later than that, which was published among the Jews.

As a corollary to his observations on these heads, he adds, that a gospel designed to be of the most extensive benefit to the people of the Jews, must have been written in a language which was most generally understood by them. If therefore it was published in Hebrew, as the fathers testify, for the sake of the common people of Jerusalem and Judea, it must, at the same time, or very soon afterwards, have been published also in Greek; as that was more familiar than Hebrew to a great body of the dispersion.

In the fourth discourse he proceeds, in his manner, to evince the priority of St. Matthew, compared with St. Mark.

Matth. iii. 6. *Were baptised of him in Jordan.*

Mar. i. 5. *Were baptised of him in THE RIVER of Jordan.*

The addition of the word RIVER in St. Mark may seem a slight circumstance, on which to found an argument; and yet I think it affords a strong probability, that St. Mark wrote at a distance from Judea, and not so near it as Egypt: for I much question whether this is not the only place, either in the Bible or Apocrypha, where this river is called any more than simply Jordan. So famous was it in Palestine, and the countries round, and among these in Egypt. But at Rome it was a name little known, except among the learned, till after the wars of Titus Vespasian, and the trophies erected on the conquest of Judea. And since *to be baptized in Jordan*, like St. John's expression, *John also was baptizing in Enon*, does not of itself determine, whether a river or a place were intended, one would be apt to suspect, that a question of this kind had been asked, and gave occasion to the inserting of the word *river*. Else it was extremely natural for St. Mark to speak of Jordan, as all the other sacred writers have done.

Matth. ix. 14. *Then came the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*

Mark ii. 18. *AND THE DISCIPLES OF JOHN AND OF THE PHARISEES USED TO FAST. And they come to him and say unto him,*

him, *Why do the disciples of John and of the Pharisees fast, but thy disciples fast not.*

‘ Here a little explanation is premised, but the next instance is more striking.

‘ Matth. xv. 1, 2. *Then came to Jesus Scribes and Pharisees which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders.*

‘ Mark vii. 1—5. *Then came together unto him the Pharisees and certain of the Scribes which came from Jerusalem. And when they saw some of his disciples eat with defiled (THAT IS TO SAY, WITH UNWASHEN) hands, they found fault, FOR THE PHARISEES AND ALL THE JEWS, EXCEPT THEY WASH THEIR HANDS OFT, EAT NOT, HOLDING THE TRADITION OF THE ELDERS. AND WHEN THEY COME FROM THE MARKET, EXCEPT THEY WASH THEY EAT NOT. AND MANY OTHER THINGS THERE BE, WHICH THEY HAVE RECEIVED TO HOLD, AS THE WASHING OF CUPS AND POTS, AND OF BRAZEN VESSELS AND TABLES. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders?*

‘ St. Mark’s narration goes hand in hand with St. Matthew’s for a good way together, both in the preceding and subsequent parts; except that he has inserted this note for the sake of those who were strangers to Jewish customs; of which there is no such explication in all St. Matthew’s gospel, because they for whom he composed it did not want any.

‘ We meet with another little note concerning Judea in the xi. chapter of St. Mark, v. 13. where giving an account of the barren fig-tree he says, *For the time of figs was not yet.* St. Matthew does not make this observation, as every one who lived in that country must know, that the full season of ripe figs was not till some time after the latest passover. Compare Matth. xxi. 19.

‘ Matth. xv. 22. *And behold a CANAANITISH woman came out of the same coasts, and cried unto him.*

‘ Mark vii. 26. *The woman was a GREEK a SYRO-PHOENICIAN by nation, and she besought him.*

‘ Phœnicia was part of ancient Canaan; but the latter name was grown into disuse. It is mentioned no where in the New Testament, except here, and Acts vii. 11. xiii. 19. where St. Stephen and St. Paul speak of remote antiquity, and speak of it to a Jewish audience. Josephus uses it only with regard to the higher ages. St. Mark therefore explains Canaanitish by Syro-Phœnician, which was more generally understood. By saying, that, the woman was a Greek, he means that she was not of the Jewish religion.

‘ As the term Canaanite was become obsolete, may we not conclude, that a translator of St. Matthew from the Hebrew would have rendered it either Syro-Phœnician with St. Mark, or simply Phœnician, as is often done in the Septuagint?

This therefore is one of the presumptive proofs, that the Greek of this gospel is from the hand of the author himself. And the preference of an antique to a modern word in this place makes the conjecture already mentioned more probable, that Gergesa and Gadara were names of the same city, of which St. Matthew chose the more ancient.

In the same manner the author endeavours to prove, that St. Matthew wrote before St. Luke.

St. Matthew, ch. iii. 3. quotes a passage from Isaias, which is likewise cited by St. Luke, with this additional clause: *and all flesh shall see the salvation of God.* Upon which the author has the following remark.

‘ St. Luke seems to have lengthened out St. Matthew’s quotation for two reasons: because he wrote for those who were less acquainted with the prophecy; 2. because the part, which he has added contains a promise, that the manifestation, which God will make of himself by the gospel, will be such a blessing, as all nations will have a share in.

‘ Matth. xi. 11. *There hath not risen a greater than John the Baptist.*

‘ Luke vii. 28. *There is not a greater PROPHET than John the Baptist.*

‘ The gentiles being little acquainted with the character and office of John, whose mission had been confined to his own country, St. Luke very usefully inserted the word *prophet*, that it might appear more evident, in which respect John was to be numbered among the greatest of those that are born of women.

‘ Matth. xxiv. 15. *When ye shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place.*

‘ Luke xxi. 20. *When ye shall see JERUSALEM compassed with armies, &c.*

‘ What St. Matthew had delivered in the figurative style of the prophet Daniel, St. Luke, passing over the reference to the prophecy, more openly declares, the *holy place* is Jerusalem, and the *abomination of desolation* are the armies encompassing it, and encamping on this holy ground, with ensigns of idolatrous worship.

‘ St. Matthew says in the same chapter, v. 29. *Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

‘ This is the symbolical language of prophecy to signify the ruin of great personages and kingdoms, and denotes the same events, which are thus predicted in St. Luke:

‘ xxi. 23, 24. *There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword;*

sword; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

'It is probable that our Lord, as was sometimes done by the prophets, having first delivered these things in figurative diction, did then open the meaning of the prophecy to the four apostles with whom he was in private. St. Luke hath recorded the explanatory part, St. Matthew only the figurative. And if we enquire why he chose it in preference to the other, it seems evidently to have been, because he wrote in Judea, while there were reasons of prudence, respecting not only the Jews the subject of the prophecy, but the safety and even the prejudices of the first believers, not to speak more openly of such a total and long subversion of the Jewish state. But then it is as evident, that St. Luke had not written in Judea before him. For had this been the case, what should induce St. Matthew to couch the prophecy under allegory and symbols, when the literal sense had been already opened, and might be read by every one in the clearest terms? There cannot be a plainer sign, I think, of the precedence of St. Matthew.'

That St. Matthew wrote very early, before either St. Mark or St. Luke, appears, he thinks, by several circumstances. St. Matthew calls Jerusalem, the *holy city, the holy plate, &c.* The other evangelists do not give it these titles of sanctity. The reason he apprehends to be this: 'After some years, the word of God, being received by multitudes in various parts of the world, did as it were sanctify other cities, while Jerusalem by rancorous opposition to the truth, and sanguinary persecutions of it, more and more declined in the esteem of the believers. They acknowledged the title and character, which she claimed by ancient prescription *, when St. Matthew wrote; but between the publication of his gospel and the next, were taught to transfer the idea of *the holy city*, the mother of the true Israel, to a worthier object. See Gal. iv. 25, 26. Heb. xii. 22.

'St. Matthew testifies also a higher veneration than they for the temple. He calls it the *temple of God*.—It had a peculiar sacredness, till the son of God came to tabernacle among men, and even till he, our passover, was sacrificed for us. Yet only St. Matthew continues on the notion of this sacredness to the death of Christ. No other writer of the New Testament calls it the temple of God, in treating of a time after the birth of our Lord.

'The language of an early writer appears again in St. Matthew, when he speaks of the apostles. At the first enumeration of them, he calls them the *twelve apostles*, and after that the *twelve disciples*, till in ch. xxvi. where the perfidy of Judas is the subject, he styles him, *one of the twelve*, perhaps

* Isa. xlviii. 2. Dan. ix. 24. Neh. xi. 1, 18.

with a certain lenity of expression, that he might not seem to aggravate the guilt of Judas, by reminding the reader, that he was not only a constant attendant, but a chosen disciple. Whatever the reason was, these two are the only instances of his saying simply *the twelve* throughout his gospel, according to the Vulgate, and the more approved copies of the Greek. But if the reading of our translators in v. 20. of this chapter, *he sat down with the twelve*, is to be received, still it is certain, that St. Matthew had well prepared us, before he supposed us to understand, who the *twelve* were. Whereas the other evangelists begin early with this appellation, and scarce use any other: because, by the time when they wrote, *the twelve* was become the common designation of the twelve apostles, and the established language of the church.

There is a like difference between St. Matthew and the two other evangelists in speaking of St. John. St. Mark at first calls him the brother of James, but as soon as he has related the death of the Baptist, changes his stile, and calls him only John. When St. Luke first mentions him, he intitles him the son of Zebedee, but never afterwards. St. Matthew, who often says singly Peter, has not named St. John without adding, that he was the son of Zebedee, or, the brother of James. The reason seems to be, that in a course of years this apostle was so eminent in the church, that John without epithet or distinction was understood to be John the apostle; but when St. Matthew wrote, to be rather John the Baptist.*

In proving, that St. Matthew wrote for the Jews, and in Judea, he observes, that the deduction of our Saviour's genealogy from Abraham; the prophecies alleged, the errors which our Lord endeavoured to rectify in his sermon on the mount; the first miracle recorded, (that of healing a leper) proving on scripture authority, and their own principles, the divine mission and power of Jesus*; the frequent intimations that they were the children of the kingdom, and that Jesus was sent to the lost sheep of the house of Israel; the pains taken to satisfy them, that John the Baptist was the Elias foretold by Malachi; our Lord's discourse, ch. xxiii. concerning the Scribes and Pharisees, and his command to his disciples to obey those who sat in Moses's seat; his direction to pray, that their flight might not be on the sabbath day; the particular notice, which is taken of this dreadful imprecation, "his blood be on us and on our children, &c." are circumstances, which have a plain reference to the condition, manners, and principles of the Jews.

In the fifth discourse the author considers the order of St. Mark and St. Luke. And though it appears, that St. Mark

* Exod. iv. 7, 8. 31.

did not publish his gospel very soon, yet he endeavours to determine his priority to St. Luke by comparing these two evangelists with regard to perspicuity and explanation; upon a supposition, that 'he, in whom these virtues of narration are most perfect, was the later writer.'

Dr. Wall observes, 'that Luke seldom names places.' But our author takes notice of the following exceptions to the doctor's remark, as points of some importance in the present argument.

'When St. Luke was going to relate the calling of St. Peter, he says, that 'Jesus stood by the lake of Gennesareth, which explained to foreigners what the other evangelists meant by the sea of Galilee.

'Again, he informs us, that the miracle of feeding the five thousand was done in a desert place belonging to the city called Bethsaida: where St. Matthew and St. Mark speak only of a desert place.

'In the following instances of naming places he is the sole relater of the things done in them. He mentions, that the annunciation was at Nazareth, a city of Galilee; the enrolment of Joseph and Mary at Bethlehem, the city of David in Judea; the escape of our Lord from the fury of the multitude by a divine power upon the hill on which Nazareth stood; the raising of a widow's son to life at a city called Nain, not far from Capernaum; that ten lepers were healed in a village on the confines of Galilee and Samaria; and that Zaccheus, the chief of the publicans, entertained our Lord at or near Jericho.

'Now if the specification of places is not usual with him, how comes it to be found more particularly in those passages, where St. Matthew and St. Mark are explained by it, or things are related which they do not mention? In either case it was useful to deviate from his general practice; but he could not be sensible of this utility, unless he had seen their gospels.

'St. Mark says, the people cast 'money into the treasury.' St. Luke explains their intention to strangers, by calling the money, which they cast in, *their gifts*, and by indicating, that this treasury was a bank which received *the offerings of God*.

'Mark xiv. 54. *And Peter warmed himself AT THE BLAZE OF FIRE.*

'Luke xxii. 56. *A certain maid beheld him as he sat by THE BLAZE OF FIRE.*

'I have translated the word $\phi\omega\varsigma$, a blaze of fire, to distinguish it from the common word $\pi\upsilon\rho$ used by St. Luke, v. 55. where he speaks of the fire kindled in the midst of the hall. He introduces $\phi\omega\varsigma$ in the following verse, where it is more significant: for this blaze of fire, by which Peter sat, enabled the maid to discern, that he was a disciple of Jesus. The meaning of $\phi\omega\varsigma$, though not without classical authority is not very common,

which makes it more likely that St. Luke took the word from St. Mark, and placed it to *advantage*.

Matthew, xxvi. 68. leaves his readers to suppose that the officers or servants *covered our Lord's face*; and St. Mark omits to tell, what it was that they bid him prophesy. But St. Luke, by mentioning both circumstances, sets the matter in a clearer light, and completes the narration of the two other evangelists: "And when they *had covered him*, they struck him on the face, and asked him, saying, prophesy, *Who is he that smote thee?*"

In these and other parallels, which the author produces, there is some advantage of explication or clearness on the side of St. Luke. And nothing, he thinks, can be cast as a counterpoise into the opposite scale. St. Mark, however, by improving on St. Matthew's expressions, shews, that he would have availed himself of St. Luke's, had the gospel of the latter been then published.

In the next place he endeavours to prove, that St. Mark wrote his gospel under the direction of St. Peter.

1. It appears, he says, to have been dictated by an eye-witness. The pillow in the hinder part of the ship, on which Jesus was asleep; the green grass, on which the multitude sat down to be miraculously fed; the rising of blind Bartimeus, and the casting away of his garments; the colt tied by the door without, in a place, where two ways met; and many other minute matters indicate, that the historian, who described them, had been a spectator.

2. It appears to have been dictated by a Galilean.—When this evangelist talks of crossing the lake of Galilee, he talks the language of borderers on it: *Let us pass over unto the other side*. Instead of which St. Luke says, *Let us go unto the other side of the lake*.

3. It was dictated by an apostle. St. Luke frequently calls the disciples of our Saviour, his *apostles*. But St. Mark, as well as St. Matthew and St. Luke, is reserved in giving them this title of dignity: which is a sign, that the director of this gospel was one of the same order with the apostolical evangelists.

St. Mark, as well as St. Matthew, is free and ingenuous in revealing the many imperfections of the apostles. But these things, which better became themselves to confess than another to proclaim, are passed over by St. Luke.—There are many things, which tended solely to the *honour* of St. Peter, of which St. Mark never exhibits any view. With regard to St. Peter's infirmities, whatever appears of that kind in the other gospels, is faithfully recorded in St. Mark's; and it is observable, that less is said by this evangelist of his speedy repentance and bitter tears after his great fall, than by St. Matthew and St. Luke.

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The author proceeds to prove, that St. Mark wrote his gospel for a mixed society of Jewish and Gentile converts; and that he published it at Rome or in Italy, about the end of the year 56 or 60.

In the subsequent discourses he endeavours to shew, by the same internal evidence, that St. Luke wrote for the gentile converts, probably in Achaia; that St. John wrote a good while later than any other evangelists, after the destruction of Jerusalem.

In support of the last assertion he proposes, among many others, the following arguments.

* St. John proceeds immediately to recite a short conversation concerning himself between St. Peter and our Lord, and in what sense it was understood by the brethren:

* *Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die.*

* Upon which he observes: *Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? And by denying only, that Jesus said, He should not die, he admits, that a promise was made him of living till Christ came.*

* What then is this coming of Christ? And why did not St. John, who was to die like other men, explain what it meant, that he might effectually put a stop to the false surmises of the brethren? I can see but one reason, why he is no more explicit, and it is this: he wrote his gospel at a time, when it was generally understood among the brethren, that he had lived to see the advent of Christ, to which the promise related. He who hereafter will come to consume the wicked with the brightness of his appearing, was already come in the clouds of heaven. The glory of his person was unseen, but the power of his presence was felt in his judgments. And the destruction of Jerusalem and the Jewish polity was such a comment on the promise, that St. John should survive till Christ came, that there needed no other.

* On this ground, which appears to be firm and good, let us consider an account given by him, ch. xi. 47—50. of the proceedings of the Jewish rulers. In a conference among themselves concerning Christ, they said; *What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.* The result of the consultation was, *That it was expedient he should die.* And what they judged so expedient, they soon accomplished. However the Romans came, and took away both their place and nation. And great and dreadful was the fall of them, Afterwards St. John published this account

count of their counsels and proceedings; first, as a manifestation to mankind of the visible hand and just vengeance of heaven on a people, who had concurred with the unrighteous policy of their rulers, and had been the betrayers and murderers of the just one: secondly, as a call to the sad survivors of those calamities; that *the remnant being affrighted might give glory to God by their conversion.*

* St. Matthew had shown early, that they had made themselves and their children responsible for the blood of Christ; and now St. John reminds them, that it had been required at their hands.

* These several circumstances are strongly on the side of those, who maintain *the late publication of St. John's gospel.*

To these observations the author subjoins some general remarks on the authenticity of the gospels.

* The evangelists in succession pursued a wise and sure method of warranting the truth and genuineness of each former gospel with all the authority of the latter. Let us for instance suppose St. Peter to have been requested or to have desired to leave his testimony with the church in St. Mark's gospel, of the authenticity of St. Matthew's. How was this to be effected? He might have mentioned it, as he does St. Paul's Epistles, in terms of respect, and called it, *The Gospel of our beloved brother Matthew*: by which or the like words he would doubtless have borne witness to the truth of it. But if a question should arise, not whether St. Matthew had composed a true gospel, but which was the true gospel of St. Matthew, such a testimony could no more decide it, than the ranking of St. Paul's Epistles with the other scriptures can determine, whether the Epistle to the Hebrews be St. Paul's. If then a gospel was afterwards to appear under the title of *The Gospel according to the Hebrews*, which might be mistaken, and actually was mistaken by some, for the authentic gospel of St. Matthew; how could St. Peter deposite with the church a better touchstone by which to detect the adulterate, than by incorporating much of the genuine into his own gospel?

* Again, if St. Luke transcribed several passages from St. Mark, we have the attestation not only of St. Luke, but of his friend and principal St. Paul, to the verity of this gospel.

* Lastly, St. John authenticated the three foregoing gospels by an opposite method, that is, by omitting, not repeating, what they had related. Of which enough has been said.

* As to St. John's gospel, if it was written late, as many suppose, and I think with probability, the church of Christ had then acquired some strength and consistence, and a more easy and settled correspondence of its distant members with each other. And perhaps no city was better situated than Ephesus to spread intelligence to the generality of places where any Christians resided. A city so much frequented formed a connection

nection between the two great divisions of Europe and Asia: Here it is generally allowed, that St. John composed his gospel; and the notoriety of the fact superseded the want of another apostle to attest it.*

The last discourse is an enquiry concerning the hours of St. John, of the Romans, and of some other nations of antiquity.—It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the rising of the sun, and the twelfth was when it was set. This was the way in Judea: and to this the other evangelists adhere. But our author supposes, that St. John reckoned the hours as we do, from midnight to noon, and again from noon to midnight; and, upon this hypothesis, he explains every passage in the gospel of that evangelist, in which the hour is mentioned.

* If, in treating the several questions of these discourses, some arguments are set down, which appear of small value singly, yet the collective sum of them, with the aids, which different parts reciprocally lend to each other, amounts, he thinks, to a proof, which may be deemed a moral certainty, that the order of the gospels, and the main of the articles here asserted are true.

In these investigations the author has displayed a considerable degree of learning, accuracy, and judgement; and has pursued a scheme, which gives much more satisfaction to a critical reader, concerning the order, the dates, the authenticity of the gospels, than the united testimony of the fathers.

Miscellanies in Prose and Verse, by Thomas Chatterton, the supposed Author of the Poems published under the Names of Rowley, Canning, &c. 8va. 3s. 6d. sewed. Fielding and Walker.

THE poems, supposed to have been written by Rowley, Canynge, and others, were published about the beginning of the last year*; and, since that time, have occasioned a variety of conjectures, relative to their authenticity. It is said, that the original manuscripts were found in an old chest in Redcliff church, at Bristol, by Chatterton, the parish clerk, and that, after his death, they fell into the hands of his son, who sent some of them to the editors of the Magazines, and disposed of others.

Thomas Chatterton, the younger, was educated at a charity-school at Bristol, and at the age of fourteen was articled clerk to an attorney in that city. In April 1770, he came to

* See Crit. Rev. vol. xliii. p. 88.

London, in hopes of advancing his fortune by his talents for writing; but he was so miserably disappointed, that, in a fit of despair, he put an end to his life, about the twenty-fourth of August following, by a dose of poison, at the age of seventeen years and three quarters.

With respect to Rowley's poems, says the editor of these *Miscellanies*, the prevailing opinion seems to be, that they were actually written by Chatterton [the son]: for though the antique manner, in which they were clothed, had served greatly to disguise them, yet it could not but be observed, that the smoothness of versification, and the frequent traces of imitation of later writers, were utterly inconsistent with the idea of their being the production of the 15th century. These circumstances did not escape the observation of many gentlemen at their first appearance. But that forgeries should be attempted by one, who had not reached the age of seventeen years; and that those attempts should be conducted with a degree of skill and judgment, which obliged the most intelligent to doubt, and at the same time almost compelled the most doubtful to assent, seemed to be hardly within the reach of probability; in the opinion of many, it rather bordered on impossibility.

The argument against the authenticity of these poems, from the coincidences, which might be pointed out between them and others of a more modern date, is very properly urged and supported, in a letter published in the *St. James's Chronicle*, May 21, 1778, and reprinted in this volume; from which we shall take the liberty to extract the following parallel passages:

- | | |
|---|-----------------------|
| ' And teares beganne to flowe.' | Syr Charles Bawdin. |
| ' And tears began to flow.' | Dryden's Alex. Feast. |
| ' O forr a spryte al feere !' | Ella. |
| ' O for a muse of fire !' | King Hen. V. |
| ' Mie love ys dedde,
Gone to hys death-bedde.' | Ella. |
| ' No, no, he is dead,
Gone to his death-bed.' | Hamlet. |
| ' Ye goddes how ys a loverres temper formed !
Sometymes the samme thyng wylle both bane and blesse.' | Ella. |
| ' With what unequal tempers are we form'd ;
One day the soul, &c.' | Fair Penitent. |
| ' That he the sleeve unravels all theire fate.' | Battle of Hasting. |
| ' Ravell'd sleeve of care.' | Macbeth. |

' The

'The grey-goose pynion, that thereon was sett,
Estfoons wyth smokyng crymson bloud was wet.'

Battle of Hastings.

'The grey-goose wing, that was thereon,
In his heart's blood was wet.'

Chevy Chace.

'His noble soule came roushyng from the wounde.'

Battle of Hastings.

'And the disdainful soul came rushing through the wound.'

Dryden's *Virg.* b. xii.

'Like cloudes of carnage.'

Battle of Hastings.

'Clouds of carnage blot the sun.'

Gray.

'He clos'd his eyne in everlastyng nyghte.'

'Closed his eyes in endless night.'

Gray.

'As *ouphant* faeries, whan the moone sheenes bryghte,

In littel circles daunce upon the greene,

All living creatures flie far from their syghte,

Ne by the *race of destinie* be seen;

For what he be that *ouphant* faeries stryke,

Their soules will wander, &c.'

Battle of Hastings.

'You moonshine revellers and shades of night,

You *ouphen* heirs of fixed destiny, &c.

—He who speaks to them shall die.

I'll wink and couch, no man their works must eye.'

Merry Wives of Windsor, Warb. edit.

As it is hardly probable, that these coincidences should be the effects of chance, we may reasonably conclude, that the poems ascribed to Rowlie, are the productions of an author, posterior to Shakespeare, Dryden, and Gray: for these poets could not imitate a writer, who was never heard of before the year 1768.

If it should be said, that these imitations may be the additions of Chatterton, and that the rest may be Rowlie's, we must observe, that this notion is improbable, and unsupported by any evidence; and that, if it were admitted, it would obviate the greatest difficulty attending the contrary opinion: for it would prove, that this young literary adventurer was able to produce the compositions in question. It may be farther observed, that Chatterton's abilities for a work of this nature can hardly be doubted, if we attend either to his comments on the poems attributed to Rowlie, or to the present collection of pieces, which, we are assured, are 'his genuine and acknowledged productions.'

It has been presumed, that it would be a wild conjecture to suppose a young man of fifteen or sixteen, capable of conducting such a complicated fraud. 'But it should be recol-

lected,

lected, that he was, as Dr. Warton observes, 'a singular instance of prematurity of abilities;' that he was remarkably fond of poetry and English antiquities; and that there have been many such early geniuses in the republic of letters*.

Casper Bartholinus composed very elegant orations in Latin and Greek at the age of thirteen. Boxhornius published several volumes, and particularly an edition of the *Historiæ Augustæ Scriptores*, with notes, before he was twenty. Daniel Heinsius, at the age of eighteen, read public lectures on Latin and Greek authors, and published his *Crepundia Siliiana*, which is full of critical learning, soon afterwards. Peter Heylin wrote a tragedy at sixteen, which was acted in public. The poet Lucan wrote a poem on the combat between Achilles and Hector, and Priam's redeeming his son's body, before he had attained eleven years of age. His subsequent works were numerous, though he died before he was twenty-seven. Aldus Manutius was but fourteen, when he composed his treatise on Orthography. Johannes Olivarius taught the Greek language, and wrote two comedies, in an elegant style, before he was eighteen. Dionysius Vossius, the son of Gerard Vossius, acquired a critical knowledge of Latin and Greek at ten, of Hebrew at fourteen, of Arabic at sixteen, of the Armenian, Ethiopic, Spanish, and other languages, at eighteen or nineteen; and wrote a translation of Maimonides on Idolatry, and other voluminous works, before he was twenty-one. His brother Isaac was very little inferior to him in the early exertion of his talents. 'Dr. Wotton, at the age of six years, acquired a considerable knowledge in the Latin, Greek, and Hebrew tongues. Dr. Johnson has given us the life of one (John Philip Barretier †), who mastered five languages at the age of nine years.' But what may seem more to the purpose, Mr. Pope in his fourteenth year translated the first book of Statius's *Thebaid*, with so much accuracy and beauty; and, in about two years afterwards, displayed such strength of imagination, such delicacy of sentiment, and such harmony of numbers, in his *Pastorals*, that he astonished the greatest poets and critics of the age.

These examples, collected extempore, may serve to shew, that there is nothing but what is very possible, in Chatter-

* See Klefkeri *Bibliotheca Eruditorum præcocium*. Des *Enfans devenus celebres par leurs études, ou par leurs écrits*, par M. Baillet.

† Barretier was a Prussian, Hebrew lexicographer at ten years of age, master of the mathematics at twelve, author of *Enquiries concerning Egyptian Antiquities*, &c. died 1740, aged 19 years and 8 months.

ton's knowledge of the obsolete language of the 15th century; especially as he had devoted his attention to studies of that nature.

The pieces contained in this collection are, A Description of the Fryars first passing over the old Bridge at Bristol; Ethelgar, a Saxon Poem; Kenrick, a Saxon Poem; Cerdick, a Saxon Poem; Godred Crovan, a poem; the Hirias, translated from the ancient British of Owen Cyfeliog, prince of Powys; Gorthmund, translated from the Saxon; Narva and Mored, an African Eclogue; the Death of Nicou, an African Eclogue; February, an Elegy; an Elegy on W. Beckford, Esq. the Copernican System; the Consiliad, an heroic poem; Fragment of a Sermon by Thomas Rowlie; Memoirs of Sir William Canynge; the Antiquity of Christmas Games; Description of some curious Saxon Achievements; Account of the Tinctures of Saxon Heralds; Copy of an ancient M.S. written by Rowlie; the Adventures of a Star; Memoirs of a Sad Dog; the Hunter of Oddities; and about nineteen other small pieces in prose and verse.

The Saxon and British poems are imitations of Ossian, in this descriptive and pompous language:

‘ Kenrick. Translated from the Saxon.

‘ When winter yelled through the leafless grove; when the black waves rode over the roaring winds, and the dark-brown clouds hid the face of the sun; when the silver brook stood still, and snow environed the top of the lofty mountain; when the flowers appeared not in the blasted fields, and the boughs of the leafless trees bent with the loads of ice; when the howling of the wolf affrighted the darkly glimmering light of the western sky; Kenrick, terrible as the tempest, young as the snake of the valley, strong as the mountain of the slain; his armour shining like the stars in the dark night, when the moon is veiled in sable, and the blasting winds howl over the wide plain; his shield like the black rock, prepared himself for war.

‘ Ceolwolf of the high mountain, who viewed the first rays of the morning star, swift as the flying deer, strong as a young oak, fierce as an evening wolf, drew his sword: glittering like the blue vapours in the valley of Horso; terrible as the red lightning, bursting from the dark-brown clouds: his swift bark rode over the foaming waves, like the wind in the tempest; the arches fell at his blow, and he wrapt the towers in flames: he followed Kenrick, like a wolf roaming for prey.

‘ Centwin of the vale arose, he seized the massy spear; terrible was his voice, great was his strength; he hurled the rocks into the sea, and broke the strong oaks of the forest. Slow in the race as the minutes of impatience. His spear, like the fury of a thunderbolt, swept down whole armies; his enemies melted

before him, like the stones of hail at the approach of the sun.

• Awake, O Eldulph ! Thou that sleepest on the white mountain, with the fairest of women ; no more pursue the dark-brown wolf ; arise from the mossy bank of the falling waters ; let thy garments be stained in blood, and the streams of life discolour thy girdle ; let thy flowing hair be hid in a helmet, and thy beauteous countenance be writhed into terror.

• Egward, keeper of the barks, arise like the roaring waves of the sea : pursue the black companies of the enemy.

• Ye Saxons, who live in the air and glide over the stars, act like yourselves.

• Like the murmuring voice of the Severn, swelled with rain, the Saxons moved along ; like a blazing star the sword of Kenrick shone among the Britons ; Tenyan bled at his feet ; like the red lightning of heaven he burnt up the ranks of his enemy.

• Centwin raged like a wild boar. Tatward sported in blood, armies melted at his stroke. Eldulph was a flaming vapour, destruction sat upon his sword. Ceolwolf was drenched in gore, but fell like a rock before the sword of Mervin.

• Egward pursued the slayer of his friend ; the blood of Mervin smoked on his hand.

• Like the rage of a tempest was the noise of the battle ; like the roaring of the torrent, gushing from the brow of the lofty mountain.

• The Britons fled, like a black cloud dropping hail, flying before the howling winds.

• Ye virgins ! arise and welcome back the pursuers ; deck their brows with chaplets of jewels ; spread the branches of the oak beneath their feet. Kenrick is returned from the war, the clotted gore hangs terrible upon his crooked sword, like the noxious vapours on the black rock : his knees are red with the gore of the foe.

• Ye sons of the song, sound the instruments of music ; ye virgins, dance around him.

• Costan of the lake, arise, take thy harp from the willow, sing the praise of Kenrick, to the sweet sound of the white waves sinking to the foundation of the black rock.

• Rejoice, O ye Saxons ! Kenrick is victorious.

This and the other pieces, which are called Saxon poems, may stand in competition with the heroic rhapsodies of the Caledonian bard. Their characters are equally apocryphal ; the style and images are perfectly similar ; and there seems to be something congenial in the two translators.

The following extract, from the beginning of one of our author's Eclogues, may serve as a specimen of his poetical abilities in the modern style.

• On

On Tiber's banks, Tiber, whose waters glide
In flow meanders down to Gaigra's side;
And circling all the horrid mountain-round,
Rushes impetuous to the deep profound;
Rolls o'er the ragged rocks with hideous yell;
Collects its waves beneath the earth's vast shell:
There for a while in loud confusion hurl'd,
It crumbles mountains down and shakes the world.
Till borne upon the pinions of the air,
Through the rent earth the bursting waves appear;
Fiercely propell'd the whiten'd billows rise,
Break from the cavern and ascend the skies:
Then lost and conquer'd by superior force,
Through hot Arabia holds its rapid course.
On Tiber's banks where scarlet jass'mines bloom,
And purple aloes shed a rich perfume:
Where, when the sun is melting in his heat,
The reeking tygers find a cool retreat;
Bask in the sedges, lose the sultry beam,
And wanton with their shadows in the stream,
On Tiber's banks, by sacred priests rever'd,
Where in the days of old a god appear'd:
'Twas in the dead of night, at Chalma's feast,
The tribe of Alra slept around the priest.
He spoke; as evening thunders bursting near,
His horrid accents broke upon the ear;
Attend, Alraddas, with your sacred priest!
This day the sun is rising in the east:
The sun, which shall illumine all the earth,
Now, now is rising, in a mortal birth.
He vanish'd like a vapour of the night,
And sunk away in a faint blaze of light.
Swift from the branches of the holy oak,
Horror, confusion, fear, and torment broke:
And still when Midnight trims her mazy lamp,
They take their way thro' Tiber's wat'ry swamp.
On Tiber's banks, close rank'd, a warring train,
Stretch'd to the distant edge of Galca's plain:
So when arriv'd at Gaigra's highest steep,
We view the wide expansion of the deep;
See in the gilding of her wat'ry robe,
The quick declension of the circling globe;
From the blue sea a chain of mountains rise,
Blended at once with water and with skies:
Beyond our sight in vast extension curl'd,
The check of waves, the guardians of the world.
Strong were the warriors, as the ghost of Cawn,
Who threw the Hill-of-archers, to the lawn:
When the soft earth at his appearance fled;
And rising billows play'd around his head:

When a strong tempest rising from the main,
 Dash'd the full clouds, unbroken on the plain.
 Nicou, immortal in the sacred song,
 Held the red sword of war, and led the strong;
 From his own tribe the sable warriors came,
 Well try'd in battle, and well known in fame.
 Nicou, descended from the god of war,
 Who liv'd coeval with the morning star.'

There is that bold and romantic imagery in this piece, which is one of the principal characteristics of the true poet. It is called an African Eclogue: but we have no idea of the place where the author lays the scene. It cannot be in Africa, as he makes the Tiber run through Arabia. The description of the river seems to be taken from the account which Strabo, Pliny, Lucan, Justin, and other writers have given us of the Tigris. 'That river, says Pliny, rises in the Greater Armenia, in the midst of a plain called Elongosine. Where it flows with an easy current, it is called Diglito; but where it runs with rapidity, it has the name of Tigris, which, in the language of the Medes, signifies *an arrow*. This river enters into the lake Arethusa, and continues its course without altering the colour of its waters. Afterwards it meets with mount Taurus, where it plunges into a cave, passes under the mountain, and comes out again on the other side. The place, at which it enters, is called Zoroanda. And as proof, that it is the same river, it throws out, as it issues from the earth, what is cast into it, at its entrance into the cave.' Plin. Nat. Hist. vi. 27.

Some of the pieces, included in this volume, are of little importance, and bear the marks of haste and puerility; but to those who properly consider the author's age and education, they will appear very extraordinary productions; not only on account of their poetical merit, but the very remarkable characteristics of antiquity, by which they are distinguished. If they are forgeries, the author has conducted his project with as much artifice, as either the noted Psalmanazar, or Annus of Viterbo*.

There

* Psalmanazar wrote a fictitious history of Formosa, and fabricated a new language, which he pretended was the language of that country. Psalmanazar died in 1763. Annus of Viterbo was a Dominican friar, and a good linguist and antiquarian; but a notorious impostor. We have the treatises, which he forged, in one volume, published at Antwerp, in 1545, &c. containing Berosus's Antiquities in five books, Manethon's Supplement to Berosus, Xenophon's *Æquivoca*, one book of Fabius Pictor on the Golden Age and the Origin of Rome, one book of Myrsilus on the Pelasgic War, Cato's

There are several pieces in this volume, which the author positively ascribes to Rowlie. We should be glad to see his veracity confirmed, and the authenticity of Rowlie's MSS. fully authenticated; not only because genuine productions are more valuable than forgeries; but because there is something scandalous and detestable in such literary frauds. Cheats and knaves have disgraced the republic of letters by their spurious publications. He therefore deserves to be branded as the worst of impostors, WHO OBTRUDES ANY THING UPON THE WORLD, UNDER THE VENERABLE NAME OF ANTIQUITY, WHICH HAS NOT AN HONEST TITLE TO THAT CHARACTER.

The Ayin Akbary, or the Institutes of the Emperor Akbar. Translated from the original Persian. 4to. 5s. in boards. Longman.

THE emperor Akbar was descended in a direct line from Timur Lung, known in Europe by the name of Tamerlane, who conquered Hindostan in the year 1398. Akbar began his reign in 1556. He was a man of curiosity and learning; and his secretary Abul Fâzel, who had the immediate superintendence of this work, has been universally considered as an ornament of the age and nation in which he lived.

The Ayin Akbary, besides a particular description of each province in the Moghol dominions, under the title of the history of the subahs*, contains a full account of the emperor's army (in 1596); the wages, salary, and duty of each particular servant or officer about him; the attendants, and the daily expences of the haram; the different sorts of weights, measures, and coins throughout the empire; the method of refining gold and silver in the royal mint; a description of all the herbs, fruits, flowers, and grains at the different seasons of the year; the ceremonies of marrying in the royal family, their feastings, &c. the emperor's manner of holding a divan, and receiving his people; the honours they pay him, and his method of employing his time. These, with a variety of other curious

Cato's Origines, an Itinerary of Antoninus Pius, one book by C. Sempronius on the Division of Italy, a chronological tract by Archilochus, Metathenes on the Assyrian and Persian Annals, and an Epitome of History by Philo. To these pieces Annius has subjoined his own comments. He died in 1500.

* Subah is frequently, but improperly, used for subahdar by European authors: subah is properly the vice-royalty, and subahdar the viceroy.

particulars, form the first and second part. The third contains a full account of the Gentoo religion, their books, sects, worship, purifications, eating, drinking, marrying, &c.

The author informs us, that his attention was first turned to the *Ayin Akbary* by the high encomiums which are bestowed upon it by the learned Mr. Jones, in his *Persian Grammar*; and that his own examination convinced him, that Mr. Jones's praises did not exceed its merits. He adds, that he has already made a very considerable progress in his translation; and that he designs to illustrate his performance by drawings of the most remarkable men, animals, cities, fruits, and flowers; and by representations of the principal ceremonies described in this work.

The present publication is intended as a specimen of the *Ayin Akbary*, and of the explanatory notes which the learned translator proposes to subjoin.

The following extract may not be unacceptable to the reader. We have omitted the names of places, which are printed in the oriental character.

* To the northward of Tiprah is the province of Coch*, the chief of which commands a thousand horse and one hundred thousand foot: Kaumroop (which is also called Kaumvrou) and Kaumnâh make a part of his dominions. The inhabitants of Kaumvrou are said to be extremely handsome; and they are reported to be very skilful in magic. Many incredible stories are told of the natural productions of this place, such as flowers that retain their colour and smell many months after being gathered; trees that being cut send forth streams of delicious liquor, and others having branches with fruit without the appearance of any trunk to support them.

† The dominions of the rajah of Ashâm join to Kaumvrou: he is a very powerful prince, lives in vast state, and when he dies his nearest relations, both male and female, are voluntarily buried alive with his corpse †.

* This province, if its situation is rightly described, must now be a part of Assam, and Tavernier accordingly calls Kaumroop a city of Assam; but as our author wrote some time before Tavernier travelled into India, it is not improbable that, when the *Ayin Akbary* was composed, Coch might be an independent sovereignty.

† In Tavernier's time this ceremony was said to be observed in Arakan. Very little was known of Assam till the reign of Aurungzebe, when it was conquered by one of his generals, Emir Jemla: a very circumstantial account of the expedition, with a particular description of the country of Assam, is given by that intelligent traveller, in the 2nd part of *Travels in India*, page 187, London Edit.

Ad-

* Adjoining to Aſhâm is Tibbut bordering upon Khata thro' which is the road to Mâhâ Chein *, generally called Mâ Cheen: The capital city of Khata is Cawn Bâleeg † forty days journey from the ſea, to which there is a large artificial canal lined with ſtone. Alexander ‡ is reported to have left India from this quarter §; and it is ſaid, that through this artificial channel you may reach the ſea in four days and four nights.

* To the ſouth-eaſt of Bengal is a large country called Ark-hung, to which the Bunder || of Chittagong properly belongs: here are plenty of elephants, but great ſcarcity of horſes, alſo camels and aſſes are very high priced: neither cows nor buffaloes are found in this country; but there are animals of a middle ſpecies between theſe, whoſe milk the people drink; they are pied and of various colours. Their religion has no kind of agreement either with the Mahomedan or Hindoo: twin brothers and ſiſters may intermarry, and only mother and ſon are prohibited from it: they pay implicit obedience to the will of their prieſts. The women are the ſoldiers of this country, to whom the men are ſubſervient. The complexion of theſe people is dark, and the men are beardless.

* Near to this tribe is Peigoo which former writers called Cheen, accounting that to be the capital city of Pegu ¶. Their military force conſiſts of elephants and infantry; ſome of their

* * Mâhâ, in the Shanſcrit language, ſignifies the Greater.'

* † In the Aijaibul Buldân it is written Khân Bâleek, where it is alſo deſcribed as the capital city of Khata, and the high road to Cheen or China. This author ſays, that the whole of the road from Khân Bâleek to Cheen, which is reckoned to be forty days journey, is paved with ſtone, and planted with trees whoſe ſhade affords great reſreſhment to travellers, and that no perſon of whatever degree is permitted to deſtroy a ſingle leaf. He deſcribes the artificial channel as thirty guz (i. e. ſixty Engliſh feet) in breadth, and ſays that it is cut through the middle of the town. Thoſe who want to ſee a very particular and curious deſcription of this city, will find it in Dr. Campbell's Collection of Voyages in the manner of Harris, vol. I. p. 606, taken from Marco Polo's Travels. It is generally imagined, ſays Dr. Campbell in his note on the above-mentioned page, that Khân Bâleek is the city of Peking, the preſent metropolis of China. Cathay (which Abul Fazel means by Khata) was formerly thought to be a diſtinct kingdom from China, and it is probable that it comprized Chineſe Tartary and the northern provinces of the Chineſe empire.'

* ‡ Secunder Roomee.'

* § The Aſiatic hiſtorians all aſſert that Alexander carried his conqueſt to the borders of China. In the following article is an account of female ſoldiers, for which probably there may be as much foundation as for the hiſtory of the Amazons.'

* || Port.'

* ¶ Most people (ſays Tavernier) have been of opinion till now that the kingdom of Pegu lies upon the frontiers of China; and I thought ſo myſelf, till the merchants of Tiprah undeceived me." Tavernier's India Travels, part II. p. 186.'

elephants are white. Close to this country are some mines of metals and precious stones, which are the subject of continual contention betwixt the chiefs of Pegu, Arakan, Tiprah, and the Mugs.*

* Bungalah originally was called Bung; it derived the additional *âl* from that being the name given to little gardens which the ancient rajahs caused to be raised in all the low lands at the foot of the mountains; their breadth was usually twenty cubits, and height ten cubits*.

† The air of Bengal is very temperate: the rains begin in the month of April and continue for six months, falling most frequent and heaviest in the latter months; when the low lands are sometimes intirely overflowed, excepting the little mounds of earth described above. For a long time past the air of Bengal had been unhealthy at the leaving off of the rains, afflicting both man and cattle; but under the auspices of his present majesty the calamity has ceased.

‡ The finest river † in this subah is called Gung (Ganges) the source of which has never been traced. *Not into* The Hindoo priests say that it flows from the hair of the giant *Sermehâh* in the northern mountains, from whence it runs through the subahs of Dehly, Agra, and Bahar into Bengal. Near the town of Cauzyhuttâh in the sircar of Barbuckabad, it sends a branch to the east called Pudhâtty, which empties itself into the sea at Chittagong. The main river in its course to the southward forms three streams, the Suroostee, the Jown, and the Gung, called in the Hindoo language Terbeenee: the Gung, after being divided into a thousand channels, joins the sea at Sâtâgong; and the Sarooostee and Jown discharge themselves in like manner. The Hindoos have a very high veneration for the water of the Gung, but some particular parts of it are esteemed more holy than others: the great people have this water brought them from vast distances, it being esteemed necessary in the performances of some religious ceremonies. The water of the Gung has been celebrated in all ages, not only for its sanctity, but also on account of its sweetness, lightness, and wholesomeness, and for that it does not become putrid, though kept a whole year.

* The name of this country, according to the Persian orthography, is more commonly written Bungâlâ than Bungalah; but in Bengal character it is written Bangâlâ.

† In the beginning of April (and sometimes earlier in the southern parts of Bengal) there are frequent storms of thunder, lightening, wind, and rain from the north-west quarter: these squalls moderate the heat very much, and they continue till the setting in of the periodical rains, which generally commence in the beginning of June, and by which the country is in many parts overflowed. If the rains break up early in September, the weather is intensely hot, and the inhabitants are very sickly.

‡ There

‘ There is another very large river called Berhumputter, which runs from Khata to Coch, and from thence to Bazouhâ, where it joins the sea ’.

‘ On one side of the main ocean is the salt river of Bufforah (besides the sea already mentioned) and there is another sea that joins the river at Egypt, from whence it runs past Persia to Ethiopia, where there are a million of inhabitants: this last is called the sea of Aîmân, and also the sea of Persia. The inhabitants of Ethiopia cultivate rice in great abundance, of which they have a variety of species: this soil is so fertile, that every single grain will yield a measure of fifteen seer †. Their harvests seldom fail; and the same ground will produce three crops in a year: vegetation is here so extremely quick, that as fast as the water rises the plants of rice grow above it, so that the ear is never immersed; men of experience affirm that a single stalk will grow sixty cubits in one night ‡.’

In one of the notes to this passage we are told, that Alexander carried his conquest to the borders of China. These assertions should be received with caution. This romantic hero, according to the ancient historians, penetrated no farther into India than the *fabulosus Hydaspes* §, or the river Hypasis ||, which falls into the Indus, above a thousand miles from the western boundaries of China. Oriental writers ascribe many things to Alexander, which he never performed. The Nubian geographer ¶ relates, ‘ that the Mediterranean sea was formerly a large lake; that Alexander opened a passage for the water on the side of the ocean, which rushed into the Mediterranean with such impetuosity, and occasioned such a swelling of the sea, that several cities, with their inhabitants, were overwhelmed on both sides.’ Upon which the author of the Latin translation to that work has this remark: *quod Europæi Herculi, hoc Arabes adscribunt Alexandro*. What the Europeans ascribe to Hercules, the Arabians ascribe to Alexander.—Their histories are equally fabulous.

‘ * The word translated sea is in the original salt river, and is here applied to the bay of Bengal.’

‘ † Seebo, which is the word used in the original for this measure, is an earthen water pot, generally countaining fifteen seer or quarts; for a seer is equal to two pounds avoirdupois, and a pint of common water weighs a pound.’

‘ ‡ Sixty cubits is so very incredible a length, that I am inclined to think this must be an error of the transcriber, and that it was originally written only six cubits, which I have heard positively asserted by the people of Dacca not to be more than the growth in a single day of a particular species of rice produced in that province.’

§ Vide Ruzum in Hor. Od. lib. i. 22.

|| Plin. vi. 17.

¶ Geog. Nubiens. Clim. 4. pars 1. p. 147, 148.

The assertion in the last note, even with our author's proposed alteration from 60 cubits to 6, is utterly incredible. We may venture to say, that no plant upon the face of the earth, ever shot out its branches to the extent of three yards in one night. Writers should see these miracles before they venture to record them.

An Inquiry into the Nature, and Genuine Laws of Poetry: including a particular Defence of the Writings, and Genius of Mr. Pope.
By Percival Stockdale. Small 8vo. 2s. 6d. sewed. Conant,

IN the writings of Mr. Pope we find no abstruse terms, no harsh expressions, no affected turns, no extravagant metaphors; but, on the contrary, that elegant simplicity, which we admire in the works of the greatest poets of antiquity. His language is easy, yet nervous and expressive. He sets before us the most beautiful images, in which there is nothing glaring, wild, or fantastic. The ear is charmed with the melody of his numbers; the soul warmed and transported with his animated sentiments, and his glowing descriptions. Those critics who speak of this illustrious writer, as a lukewarm and mechanical poet, are such as mistake affectation for gracefulness, and bombast for sublimity. Dr. Warton indeed, though he pays him many deserved encomiums, has ventured to ask, 'What there is transcendently sublime or pathetic in Pope? In his works, he says, there is *'nihil inane, nihil arcessitum;—puro tamen fronti, quam magno flumini propior,'* as Quintilian remarks of Lycias; and he applies to him what Voltaire says of Boileau: 'Perhaps he was incapable of the sublime, which elevates the soul, and of the pathetic, by which it is melted. But he was formed to enlighten those, on whom nature had bestowed both properties. His labour, his severity, his purity, his accuracy, and his harmony, constituted him the poet of reason.'

These reflections have given offence to the author of this Inquiry; and he rises up with the highest resentment, in vindication of a writer who, as he justly remarks, 'has done honour to his country, and to human nature.'

Dr. Warton, he says, among his other scholastic dreams, asserts, that to estimate the merit of any poet, we must divest his thoughts of measure and rhyme, and read and weigh them in a prosaic order.

In his observations on this rule our author affirms, that if we deem poetry, dissolved and emasculated into prose, a criterion of poetical merit, we may as well mutilate the statue

of a Phidias, and throw its fragments promiscuously around us, that we may be struck with the beauty of the work, and form a right judgement of the excellency of the artist: or, to feel the music of one of Handel's oratorios, and thence to estimate *his* genius, we may as well play all its notes, but not in *his* order and combination.'

"Take, says Dr. Warton, ten lines of the Iliad, Paradise Lost, or even of the Georgics of Virgil, and see, whether by any process of critical chymistry, you can lower and reduce them to the tameness of prose." Mr. Stockdale makes this experiment, and shews, that by such a transposition, the poetry of Homer and Milton would be entirely divested of its force and beauty. But he adds:

'I believe I may, without presumption, insist, that if the trial of poetical excellence, recommended by Horace, and by Warton, was, in the eye of the true critic, a legal trial: the poet never existed who would suffer less by encountering this frozen ordeal than Pope. But why did not our severe judge bring him to the bar of this rigid sentence, in all his vigour? Why did he not give him a chance for his life? His arbitrary process would have had, at least, the appearance of equity, if he had tried its effect on one of the many admirable passages which he has quoted in his book, and which demonstrate the futility of its whole tenour, instead of dragging to his Horatian rack the beginning of the first Ethic Epistle, in which the great exertion of our poet would have been incompatible with his subject, and in which he sports in the easy style of epistolary familiarity. The pertinacious critic, to evince the mediocrity of Pope's poetry; to reach his hostile aim; to stab the poet in a vital part, should have tried his experiment on a capital quotation. Many such quotations he hath given us from the Rape of the Lock, which are completely beautiful; and many from the Eloïsa to Abelard, which are superlatively great. If our priest, for instance, had condemned such lines, to his barbarous purgatory, from the latter poem, as those in which Eloïsa paints, in the strongest colours, the objects around her convent; and describes, with almost unexampled animation, their effects on her mind, when her piety was absorbed in her passion; I make no doubt but a discerning reader, if he had not been informed of the metamorphosis, would have thought it the sentiments, and language of one endowed with a vigorous imagination. But in those lines, thus transposed, the poet would not have been discovered; for they would have wanted the indispensable characteristics of poetry; they would have been spoiled of its beautiful symmetry; of its captivating graces; of its harmonious expression. If he had exhibited such a specimen, he would not have been less absurd; but he would have been more ingenuous: and if his postulatam was founded in truth,

truth, he would have unquestionably proved that Mr. Pope was not a poet. I shall here transcribe the lines to which I have now alluded; not as they might have been shortened, and stretched, dislocated, and mutilated, by our literary Procrustes; but in their own *form, and pressure*. Many such testimonies I could produce to warrant my zeal for Pope.

' The darksome pines that o'er yon rocks reclined,
Wave high, and murmur to the hollow wind;
The wandering streams that shine between the hills;
The grotts that echo to the tinkling rills;
The dying gales that pant upon the trees,
The lakes that quiver to the curling breeze;
No more these scenes my meditation aid,
Or lull to rest the visionary maid.
But o'er the twilight groves, and dusky caves,
Long sounding iles, and intermingled graves,
Black Melancholy sits, and round her throws
A death-like silence, and a dread repose:
Her gloomy presence saddens all the scene;
Shades every flower, and darkens every green;
Deepens the murmur of the falling floods,
And breathes a browner horror on the woods.'

Eloïsa to Abelard, v. 154.

' The active imagination of the susceptible reader, on whom Pope's Epistle from Eloïsa to Abelard hath had its full play, has precluded a minute encomium on this admirable quotation: it must have called forth all his sensibility to nature, to sympathy, and to love.'

As Dr. Warton may appeal to the authority of Horace, Sat. iv. 60, our author disclaims an implicit obedience to the dictates of that eminent critic.—Horace however does not recommend the trial in question. He only says, that he himself, in his Satires, uses a familiar style; and that if his words were thrown out of their poetical arrangement, we should not be able to discern the least appearance of the poet. Whereas, says he, if we transpose these lines of Ennius,

——Postquam discordia tetra

Belli ferratos postes, portasque refregit,

we should still perceive the limbs of a *mangled* poet; viz. certain words and images appropriated to poetry: as we might discover the fragments of a broken statue, by a finger or a toe; and from thence conclude that these pieces were the work of an artist, and not merely common stones. Our author therefore makes an improper concession, to the disadvantage of Horace, in a case, where that judicious critic has maintained no absurdity. They are mistaken, who imagine, that he

he recommends the transposition of a poet's words, as the test of poetical excellence.

Dr. Warton asks, what is there transcendently pathetic and sublime in Pope? This writer replies:

‘ One would think the man had lost his senses. Many passages interspersed throughout his works; his filial apostrophes to the age, and infirmities of an affectionate mother; his Elegy to the Memory of an unfortunate Lady: his Prologue to *Caro*; his *Eloïsa* to *Abelard*, are all transcendently pathetic. I believe it will be allowed that if any subject is, in its nature, a ground-work for the pathetick, it is love: and I imagine it will be likewise granted that the Epistle from *Eloïsa* to *Abelard*, is the warmest, the most affecting, and admirable amorous poem in the world. Now, pray, sir, must not the soul of that writer have been peculiarly formed for the pathetick, who could inspire with all the force, and varieties of the passion, with its ardour, and ecstasies; with its anxieties, distresses, and excruciating torments, every verse of a poem which consists of almost four hundred lines? and after you had been conversant with that poem; after you had examined its composition; (shall I not pay you a compliment which you do not deserve, if I add) after you had felt its fire?—and after you had quoted some of its very striking parts; how could you have the absurdity, or the assurance to ask, what there is transcendently pathetic in Pope?’

A little afterwards he says:

‘ I cannot yet lose sight of the glorious Epistle from *Eloïsa* to *Abelard*. The records of literature do not afford an instance of so vigorous, and continued a flame as that which we feel in this divine poem; except the *New Eloïsa* of that astonishing Swiss, who was forced, by the inhuman treatment he received from his puritanical, and corrupted countrymen, to do them the indelible dishonour of resigning his privileges in their community. In *Rousseau's* work, indeed, all the ardour of genius, in the highest degree; all the delicacy, and strength of sentiment; all the variety, and force of imagination, and invention; all the beauties, the graces, and energy of composition, are preserved, with unparalleled, and unremitting powers, through one hundred and sixty-three Letters. But that work is written in prose. And so extremely rare are great poetical talents; we enjoy a pleasure so much more lively, and enthusiastick from exquisite numbers than from the most animated, and elegant prose, and so much more captivating are their charms, that a mind, fired with poetical ambition, would with difficulty determine whether he would wish to have been the Author of *Rousseau's*, or of *Pope's Eloïsa*.

‘ I shall here observe, from the respect, and veneration I bear to the illustrious foreign writer whom I have now mentioned; to enable my readers to form juster distinctions on objects

jects of criticism ; to console humble capacities, and to humble the pride of learning, and of genius ; that the late Mr. Gray's opinion of the *New Eloisa* betrayed a depravity of judgement approaching to insanity. He despised this unequalled, and immortal novel ; and he was in raptures with *Fingal*. He infinitely preferred a profuse tautology of the most vulgar sentiments ; of the most bleak, and horrid images ;—he infinitely preferred the very froth of puerile declamation, to the justest, and the noblest sentiments ; to the most varied, and luxuriant imagery ; to the very nerves, and soul of eloquence ; to the genuine substance, and splendor of composition. So dangerous, and fatal to reason, and to sentiment, is natural caprice, a taste nauseated by a long habitude to literary objects ; and the intoxicating adulation of a few fawning academicians. The bottom of *Lethe*, to which *Fingal* is now consigned ; the universal, and eager attention which is given to the writings of *Rousseau* ; the applause of Europe ; and his established fame, are the sacred, and unanswerable vouchers for my admiration of that original, and capital genius. The same universal, and intimate acquaintance with the works of *Pope* ; the same universal applause ; the same fixed, and immortal fame, are the respectable, and incontrovertible warrants for my defence, for my idolatry of that great poet.'

Our author however, though he censures Mr. Gray in this passage, pays a proper tribute of applause to his excellent productions, particularly his *Elegy*, his *Progress of Poetry*, his *Ode on the Spring*, his *Distant Prospect of Eton-College*, and his *Hymn to Adversity*.

'The subject of the bard, he says, is a fine foundation for his ode, which in many places, is very vigorous and picturesque ; but its prophecy is too circumstantially historical ; it recites a long series of passages from our annals, which are either forgotten, or not regarded by many, who are far from being illiterate.'

Here the author bestows his severest animadversions on the editor of Mr. Gray's *Letters*, whom he charges with selfishness, vanity, and high treason to friendship ; and, in allusion to his productions, he calls him a puerile florist. At the same time he vindicates Dr. Akenfide against the censures of Gray and Mason. § iv. let. 2.

He then returns to Mr. Pope, and evinces his various excellences by quotations from the *Rape of the Lock*, the *Essay on Man*, and other pieces. In general, his observations are just, and conveyed in an animated style. But his zeal for a favourite poet, and the warmth of his imagination, hurry him, upon some occasions, into too much impetuosity.

Book-

Book-Keeping familiarised: or, the Young Clerk's, Manufacturer's, and Shop-Keeper's Directory. By William Wood. 8vo. 4s. *sewen* Baldwin.

Notwithstanding the numerous publications of this kind, the varying and extended nature of trade, render improvements in the registering of accounts and regulating of trade, still farther necessary. On this supposition Mr. Wood has ventured to add one book more to the number; and he thinks the improvements he has proposed will justify the addition. Having been himself for many years in trade, and the practice of book-keeping, he hopes he is well qualified to offer practical improvement, tho' not to write an elegant book, or a regularly digested system of the art. Indeed this appears to be really the case: so that, although his book be not at all proper to teach by, as a school or an academical book, the person of mature age, either in trade, or about to enter into it, may find many useful hints to proceed in it with more certainty, expedition, and satisfaction. His chief general improvement is to omit the journal entirely, and to pass immediately from the day-book into the ledger, which, together with the cash-book, and other subsidiary books, he particularly describes and illustrates. Some other of his remarks and improvements are general, and may suit all trades and places; but the much greater part consists of hints and directions to the trade of Birmingham, the place of our author's residence.

What Mr. Wood chiefly says of his book, &c. may be gathered from the following short extract from the preface.

‘ To those who admire nothing but what they do not understand, I believe this book will have but few charms, notwithstanding the novelty of its appearance; for I have endeavoured, all in my power, to divest the art of book-keeping of its cumbersome train, and gorgeous trappings, which the ignorant have been taught to admire and look upon with awe; but which deprived them of every degree of familiarity which might be attended with ease and satisfaction: if it is not now so well dressed as formerly, it will, like a lady, be so much easier of access; and those favours which have been chiefly ingrossed by the merchant, and opulent manufacturer, (and not acquired by them without much labour, study, and expence) are now held out with an open hand, that all, who are desirous, may partake without restraint; it was principally for the use of such, whose education has been neglected, and who have but a small portion of time, and money to spare, that I undertook this work, and if I have failed of making it easy to them, I have failed of a great part of what I intended.

With regard to my strictures on, and hints offered to the manufacturers in general, I believe they are chiefly, if not altogether

ther new, and to a great number, if properly attended to, I am certain they will be found advantageous.

* As to my discount or calculation tables, they are the first ever published, in the form in which they appear, and to answer so many purposes; I think I can venture to say they are as correct as it is possible to make any thing of the kind, without being far more voluminous; and I can assure the reader, no pains were spared to render them so.

* My situation has given me great advantages in many respects, of seeing the manner in which a prodigious number of tradesmen proceed; I will not take upon me to say, that I have improved them altogether so much as I might have done; for the very means by which I acquired a great part of my information, prevented me from shewing it to the best advantage, and particularly in attending to rectify and correct the errors of the press, as I could have wished.

Besides the specimens of books in several different forms of book-keeping, and the description of them, Mr. Wood delivers various dissertations on other things relating to trade, as on partnerships, on bills and notes, on the origin, &c. of commerce, a table of discount, shewing the sums that remain after any given sums have been diminished at any rate per cent. of discount, &c.

We shall close our review of this performance with the following extract, relating to a matter very interesting to the merchantile reader.

* An account of an important determination, which ought to be known by every person who has, or may have, any concern in bills of exchange, in order to conduct themselves with propriety and safety; as it serves to settle a point of law which was by many thought to be obscure.

* An action was brought by (one) Mr. Black, against (a) Mr. Peele, to recover the sum of 493 l. 12 s. contained in a bill of exchange, drawn by (a) Mr. Barber; accepted by Mr. Peele, and indorsed by (a) Mr. Dallas, (now insolvent) for whom Mr. Black discounted the bill.—It appeared that Dallas undertook to relieve Peele of this acceptance, and to pay it when due; that Peele refused to pay it when due; that an action was brought both against him and Dallas; that Dallas applied to Black for a delay, who agreed to give him some months, upon his confessing judgment for the debt, interest, and costs. Before the day of payment, Dallas became insolvent, and Black brought his action against Peele, and obtained a verdict on a trial before Mr. Justice Willes. A motion was made for a new trial, and Lord Mansfield delivered the opinion of the court, that Black, by having given a future day of payment to Dallas, had discharged Peele; that he had no right to give such a delay, without consulting Peele, for that Dallas was the real debtor, and Peele was only nominal, and that there was an end of every remedy against Peele.

* Mr.

Mr. Black afterwards brought the cause again to trial before lord chief justice De Grey, and a special jury at Guildhall; on Thursday the 11th day of July, 1776, when a verdict was given for Mr. Peele, agreeably to the opinion of lord Mansfield, and as the grounds of this verdict were clearly set forth in the charge given by the learned judge to the jury; the following is given as the substance of the charge. After stating the nature of the case before them, the learned judge observed, that it must be understood that Mr. Black is *bona fide* an indorsee, (or possessor) as such he may resort to three paymasters; either the drawer of the bill, the acceptor, or indorser, yet he may discharge one or other of them; and here I think the plaintiff's counsel, Mr. Mansfield, stated the rule in law too strong; when he said, "nothing could discharge one or other of them without an express agreement for that purpose." I do not think so; I take the law to be this, "If the indorsee (or possessor) does discharge the acceptor once, he never can resort to him again; and he may do this either by an express agreement, or what will amount to an implied agreement, by taking part of the sum from the drawer or indorser; he thereby gives credit to the person who pays part of the sum, by giving him time to pay the remainder. I take it in point of law the acceptor by that means is discharged, because by taking part from one he quits the others, and can never go back to them again." There is no evidence that Mr. Black has given any credit to the acceptor, therefore I think he cannot maintain his action. It will be for your consideration if he has so abandoned the acceptor as to deprive the indorsee of having recourse to him again. There are particular facts much insisted on both for the plaintiff and defendant. The bill being due in August, 1773, and not paid, an action was brought against Dallas the indorser, and Peele the acceptor; at that time Mr. Black is so far from abandoning the acceptor, that he asserts his right on both: he went to a commitment; one evidence said he went to the defendant, and wished the matter might be delayed till his master returned to town, therefore bail is not put into the sheriffs till September. It does not appear what made the parties give bail at that time; this is by no means a waving of the demand on the acceptor. The next demand is in September, this appears by Mr. Shaw's evidence; he went to see if this affair was settled, and was told, it was expected that matters would be settled very soon; this delay was not a waving but a suspending of proceedings, in expectation that the matter would be settled. Now we come to a material transaction, what passed the 5th of November: it appears that an agreement in the case was made between Mr. Black and Mr. Dallas. From this agreement it appears, that Dallas was to confess judgment for the whole debt, and he was likewise to give interest and costs, together with all the expence of levying the execution, sheriff's poundage, and officer's fees, if the bill was not paid before the last of February ensuing, on condition of Mr. Black's suspending all proceedings till that time, which was agreed on by both parties.

parties. This seems to be an implied discharge of the other two, for this agreement between Dallas and him, is evidence that he had given the indorser credit, as the money was only to be paid within that time. If there is a new time given to one of the parties, it discharges the other, because it is giving that person new credit.

'If this rule is right, it presses hard on Mr. Black, and in favour of Mr. Peele, for even in that agreement the costs which had been incurred in the prosecution against Mr. Peele, were taken off him, and laid upon Mr. Dallas, and these articles are put into the account of Dallas. This imports to Mr. Peele, not only a discharge from the principal debt, but likewise from the costs; here is one article changed, and in that case Mr. Peele is discharged, and he takes Mr. Dallas for his paymaster; there the matter rested the 5th of November. When we come to the parole evidence this is confirmed. There is a material circumstance which bears hard on the plaintiff; as long as Mr. Dallas is not insolvent, Mr. Black rested on him. There is one part of Mr. Barber's evidence material; I do not rely on the bill being originally given to accommodate Mr. Dallas; it was nothing to Mr. Black how it was obtained; but he says, after this agreement, they had other accounts with Mr. Dallas, which were settled before the insolvency, and he believes if he had had that bill he could have obtained payment; and gives his reasons why he believes this. This is the foundation of the law, viz. that if you suspend proceedings against the indorsee, thereby giving him credit, you deprive the drawer and acceptor from recovering what they otherwise might have done. Mr. Barber tells you he had more due from Dallas, which he got, and he believes he could have got this too, but it only rests on his belief. Therefore, if you believe this circumstance, it bears hard on Mr. Black; and, if the rule is right, which I have given you, and that you are of opinion that Mr. Black discharged the defendant, and accepted of Dallas, you will find a verdict for the defendant; if you think he did not discharge him, you will find for the plaintiff.—A verdict was given for the defendant.'

A Dissertation on the Value of Life Annuities, deduced from general Principles, clearly demonstrated and particularly applied to the Schemes of the Laudable and Amicable Societies of Annuitants, for the Benefit of Age. By W. Backhouse. 8vo. 2s. Richardson and Urquhart.

THIS publication is chiefly intended to shew what difference there is between the true values of annuities and the values as estimated either by the Laudable Society or by the Amicable Society of annuitants for the benefit of age. Mr. Backhouse diversifies and illustrates his problems in many different ways, to remove all doubt of the truth of the computations which those persons might entertain who are not much

much versed in such calculations; and he computes the general question both direct and reversed; that is, he first estimates what annuity ought to be expected for the payments required to be made by each society, and compares the conclusions with the annuities that are actually given by them; he then computes what payments ought to be made for the annuities that are given by those societies, and thence finds the difference of these true sums from the similar sums required by the societies. These differences in some instances are very considerable, and he remarks that the Amicable Society has lately been under the necessity of reducing its annuities from 24 to 6 pounds only!

As Mr. Backhouse's design was partly to instruct and enable gentlemen, adventurers in such societies, to compute and judge for themselves, he has contrived to make his book contain, in a simple, plain, and easy manner, all the rules and tables that are necessary for computing such kind of annuities on lives. He has also explained, in an easy and familiar way, such parts of the general doctrine of chances as are necessary in the investigation of annuities on lives, and has explained some of the more simple kinds of algebraic expressions for the use of readers who are unacquainted with that science. Hereby rendering his book an useful introduction to those subjects.

To obviate the objections sometimes made by persons unacquainted with computations in chances and annuities on lives, Mr. Backhouse has given the following short dissertation in the Preface.

'A general opinion has always prevailed, that any conclusion drawn from calculations, founded on principles so unstable as those on the duration of life, must ever keep pace with the instability of that data which furnish the enquiry.

'And since the duration of life is a matter immediately under the influence of Divine Agency, for wise purposes kept secret from human knowledge, it is but a natural inference, to suppose the result of any enquiry depending thereon, must ever be fruitless and vain.

'This, I say, being the general received opinion, it no longer remains a matter of surprise, to find so little regard paid to, and still less belief put in, calculations of this nature, where the duration of life is their first principle.

'But if we examine more attentively into this matter, it will be found, that these researches do not pretend to fathom the depths of infinite wisdom, and fix a certain criterion to the duration of any particular life, but only take the probability of its duration, as gathered from observations on the bills of

mortality of cities and great towns, where such bills have been kept.

And this probability, when applied to societies and large bodies of men, will come very near to measure the mean duration of life in those societies, and the larger they are, the nearer will this probability approach to the true measure; till at last, if we conceive a society as large as the place from whence the observations were made (and under the same circumstances with respect to any influence on health) this probability would then just measure the duration of life in that society collectively considered. It follows from hence, that the smaller a society is, the further will this probability recede from the true measure of life; till at last, if we conceive a society diminished to one person, this probability will then only shew the number of chances that he has to live longer than the mean age of man, or die before he attains to it. And seeing, that from the whole race of mankind, there are as many die before they attain to this mean age, as those who live beyond it, it is therefore sufficiently manifest, that the number of chances for any one person's living longer than here prescribed, must be equal to the number of chances for his dying before.'

Terra: a philosophical Discourse of Earth. Relating to the Culture and Improvement of it for Vegetation, and the Propagation of Plants, as it was presented to the Royal Society. By J. Evelyn, Esq. F. R. S. A new Edition. With Notes by A. Hunter, M. D. F. R. S., 8vo. 3s. in boards. Cadell.

THIS Treatise on Earth was originally published about a century ago, and underwent several impressions during the life of its author, who was one of the principal ornaments of the Royal Society soon after its establishment. His design was not to investigate the chemical nature of earth, from an abstract view of its qualities as an element of matter; but to consider it in the more extensive and useful light of its being the great basis of every vegetative process in the natural world. Consistently with this plan, the author's observations are every where practical, and lead to the improvement of agriculture.

For the gratification of those who may be desirous of seeing in what manner this celebrated treatise is executed, we shall insert the author's observations on the different kinds of manure.

‘ Horse-

• Horse-dung, the least pinguid and fat of any, taken as it falls, being the most fiery, excites to sudden fermentation above any; wherefore, it is then fit only for the hot-bed, and when that fervour is past, may be spread on fields where we would have a rank grass to spring, but is at no hand to be admitted into the garden, or where you desire good roots should grow, unless the ground be very stiff, cold, or wet, and then too it had need be well rotted, lest, instead of curing it, it leave couch-grass and pernicious weeds, worse than the disease. The seeds of hay and other plants, of which the horses eat, come oftentimes entire from them; and we observe, that such vegetables do commonly spring up from the soil of cattle as they chiefly eat; as long knot-grass from this beast; short, clean, and sweet pasture from sheep and cows; the sonchus, or sow-thistle, from the swine. Ground mucked with horse-dung is always the most infected of any, and if it be not perfectly consumed, it makes your roots grow forked, fills them with worms, and imparts to them an unpleasing relish; but being laid on at the beginning of winter, and turned in at spring, it succeeds sometimes with pulse.

• The soil of asses is highly esteemed, for its being better digested by the long mastication and chewing of that dull animal; but since we have no quantity of it in this country, it does the less concern us.

• Neats dung, of all other, is universally the most harmless, and the most useful; excellent to mingle with sandy and hot grounds, lean or dry, and being applied before winter, renders it the most like natural earth, and is therefore for the garden and orchard preferred to any other. To use it therefore with the most certain success in such thirsty grounds, apply a plentiful surface of it, so blended, as the rain and showers may wash in the virtue of it thoroughly; but this is best done by making the dung the finer, and what if reduced to powder, sprinkled for the garden, or otherwise working it in at a soaking wet (not stormy) season; but leave it covered with it for some time, if the rain descend in too great excess.

The next is sheeps dung, which is of a middle temper between that and pigeons; profitable in cold grounds, and to impregnate liquors, of choice use in the garden.

• The dung of swine is esteemed the coldest and least acrimonious, (though some there be who contradict it) and therefore to be applied to burning lands; but always so early interred as never to appear above ground, where it is apt to produce weeds in abundance, from the greedy devouring of what that animal eats.

• This, though not so proper for the garden, (and the most stinking) is said yet to edulcorate and sweeten fruit so sensibly, as to convert the bitterest almond into sweet, and therefore recommended, above all others, for experiments of change and alteration: some qualify it with bran, or chaff well consumed,

greatly comfortable to fruit-trees, but especially the hairs and bristles buried about the roots of pear-trees.

Pigeons dung, and that of poultry, (especially of aquatic fowls, which is too fiery) being full of volatile salts, is hot and burning, and therefore most applicable to the coldest ground. There is nothing more effectual to revive the weak and languishing roots of fruit-trees than this laid early to them; but first be sure they pass their mordicant and piercing spirits, and be discreetly mixed: be this therefore observed as a constant rule, that the hotter composts be early and thinly spread, *et contra*, the colder.

Very efficacious is this dung to keep frosts out of the earth, and therefore of great use to cover the mould in cases of exotic and tender plants; but if the heat be not well qualified, the very steam will kill them in a moment; therefore let a full winter pass over this latation for most uses. The best way of preparing it, is to reduce it into powder, and mingle it with the mould, and to water with its infusion, which alone does wonders; or, if it has been well exposed and abared, you may use it at the spring without addition; but if you desire something that is exquisite, macerate it well rotted in the lees of wine, stale urine, and a little brimstone beaten very fine, then mingle it with your earth, for one of the richest composts. But let this be noted, that, as the effect of this dung is sudden, so it lasts not long, and therefore must the oftener be renewed.

The flesh of carrion and dead animals, being (as I think my lord Bacon tells us) prepared already by so many curious elaborations of its juices, is highly effectual; but it should be very well consumed and ventilated, till it have quite lost its intolerable smell, and therefore never applied too crude*.

Blood is excellent almost with any soil where fruit is planted, especially the mural. To improve the blood of the grape, it is of great advantage, being somewhas diluted, and poured about the roots. It has been assuredly reported by divers eyewitnesses, that after the battle of Badnam Fields, in Devonshire, (where the late lord Hopton obtained a signal victory) the carnage being great, the blood of the slain did so fertilize the fields, where corn had been sown a little before, that the year following produced so extraordinary a crop, as most of the wheat-stalks bare two, three, four, yea to seven, and some

* The offal of the shambles, when mixed with earth and fresh horse dung, makes a compost of the richest quality; but this cannot be obtained in large quantities. Some years ago, I recommended a compost, the basis of which was the offal of whales flesh, after the oil had been taken from it. This, compounded with horse dung and earth, is now much used by the farmers who live in the neighbourhood of sea-ports where ships are fitted out for the Greenland seas. The manner of preparing this rich kind of manure is described in the Georgical Essays, p. 385.

even

even to fourteen ears; a thing almost incredible. The owner of the land seeing his ground so miserable trodden by the horse and soldiers after the conflict, intended to resow it, as believing all his former labour lost; but, being dissuaded from his purpose, (perhaps to make the experiment) it happened as you have heard *.

* Urine, for being highly spirituous and sharp, had need be well corrected; and then, being mingled with other composts to allay its acrimonious salt, it hardly has its equal.

* Hair, horn-shavings, bones, skins, leather, &c. are deeply to be buried, and so as not to touch, but lie about the roots: these, with rags, coarse wool, and pitch-marks, improve the earth, as being full of volatile salts, drawing and retaining the dews. Fish is likewise spread to great advantage of grounds, where it is to be had in plenty; and for being quickly consumed, may soonest be applied †. We come now to vegetables.

* The marc and pressings of the grape make a good compost, and so do lees of wine mingled with mould. This is of singular comfort to the roots of orange-trees and case-plants; and if you sift a little brick-dust with it, and bury it near the roots of rosemary, the plant will thrive wonderfully: it may be a laudable compost for moist grounds, where that vegetable grows so unwillingly.

* The leaves of trees are profitable for their own fruit, and natural, being well rotted, and not musty: the peach leaf, hurtful to cattle, is excellent for the tree from which it falls; and the walnut leaf, noxious to the grass, is helpful to the tree.

* Duck-weed, the slime and spongy ouze of stagnant waters, mixed with proper mould, make a kind bed for aquatics.

* Saw dust, rotten-wood, found in the hollow of decayed trees, under the stacks, and where trees grow thick together, as in great and old woods, but especially that which is taken out of an inveterate willow-tree, is preferable to any other for the raising of seedlings of choice plants, mixed as it should be with a little loam, lime rubbish, and mould, as we have taught.

* * Blood, mixed with saw dust, makes a very good hand-dressing to be sown upon wheat in the spring. It equals soot, and does not come to half the price.

* † In all towns upon the sea-coast, the refuse of fish may be obtained upon moderate terms. It is matter of surprize that this hint of our excellent author, given in the year 1675, should have operated so little that at this time (1778) the use of refuse fish is hardly known. The sea, with generous bounty, throws at the feet of the husbandman her richest treasures, and invites him to partake with freedom; but he, dull mortal! instead of embracing the proffered riches, drives his team to some distant town to purchase, at a high rate, what the watery element offers without a price.

This and the rest being well ventilated, is of great effect to loosen and mellow ground, as tenacious of moisture.

‘Wood-ashes, rich and impregnate with salts, are fit for wet ground without mixture, and in pasture excellent, not sifted on over thick.’

Dr. A. Hunter, to whom the public is indebted for the republication of Mr. Evelyn’s admired treatise, has enriched it with many pertinent and useful notes.

Anatomical Dialogues; or, a Breviary of Anatomy. Wherein all the Parts of the Human Body are concisely and accurately described, and their Uses explained; by which the Young Practitioner may attain a right Method of treating Diseases, as far as it depends on Anatomy. Chiefly compiled for the Use of the Young Gentlemen in the Navy or Army. 12mo. 3s. Boards. Robinson.

Considering the unattractive nature of anatomical systems, they doubtless stand in need of every circumstance that can recommend them to the attention of the medical student. The form of dialogue, therefore, by treating those subjects in a new, and consequently a more interesting manner, may prove particularly useful, especially, when, at the same time, the science is with judgment abridged. These advantages appear to be conspicuous in the volume before us, which is well calculated for facilitating the study of anatomy, as well as for assisting the memory, when any sudden occasion may call for such a recourse.

As our medical readers will probably not be displeased to see a specimen, we shall present them with the dialogue concerning the eye.

‘Q. What are the parts of the eye not yet described?’

‘A. The bony socket, muscles, cartilages, and ligaments of the external parts of the eye are already spoken of in dialogue the first. The internal parts not yet mentioned are the glandulæ sebaceæ, caruncula lachrymalis, glandulæ lachrymalis, puncta lachrymalia, orbit; the coats or tunics, viz. tunica albuginea, adnata, or conjunctiva; tunica sclerotica; tunica cornea; tunica choroides; tunica uvea, (which contains the iris and pupilla) to which may be added the retina. The humours of the eye, viz. the aqueous, vitreous, and crystalline, to which may be added the extreme thin and fine vascular membrane called tunica arachnoides, and the vessels and nerves of the eye.’

‘Q. What are the glandulæ sebaceæ?’

‘A. The glandulæ sebaceæ are situated in the interior surface of the eye-lids; they serve for the secretion of an oleaginous fluid, which is of great use in preventing the attrition of the eye-lids, from their continual motion.’

‘Q. What is the caruncula lachrymalis?’

‘A. The

• A. The *caruncula lachrymalis* is a little eminence situated in the larger angle, or *canthus major* of the eye, serving to direct the tears to the *puncta lachrymalia*, and, according to some anatomists, they help to keep them open when the eyes are shut.

• Q. What is the *glandula lachrymalis*?

• A. The *glandula lachrymalis* is seated in the upper and outer part of the orbits, with its excretory ducts under the upper eye-lid. This gland separates the matter of the tears, which, by the continual motion of this lid, furnishes at all times water enough to wash off dirt, and to keep the external surface of the eye moist, without which the cornea would dry and wrinkle by the continual action of the external air. As the tears fall off the cornea, they are stopped by the edge of the under eye-lid, along which they run till they fall into the *puncta lachrymalia*.

• Q. What are the *puncta lachrymalia*?

• A. The *puncta lachrymalia* are two small holes in the inner corner, or great *canthus* of the eye, one in each eye-lid; they are situated at the extremities of the *tarsi* or cartilages, and lead to a small membranous bag or *lachrymal sac*, which is seated in this corner upon the *os lachrymale*; from the bottom of which there goes a small pipe or nasal canal, which pierces this bone in the nose opening under the upper lamina of the *os spongiosum*. It moistens the inner membrane of the nostrils, by the superfluous humour of the *lachrymal gland*. Sometimes the acrimony of this humour causes sneezing, which we may hinder by pressing the angle of the eye, and so stop its running. Between these two *puncta* there is a *caruncle* (as above mentioned) that serves to keep the holes open when the eyes are shut.

• Q. What is the orbit of the eye?

• A. The orbit of the eye is that cavity in which the eye is contained, and is in all the vacant places filled with loose fat, which is a proper medium for the eye to rest in, and serves as a socket for its motion. The proper parts of the eye, which form its globe, eye-ball, or bulb, are its coats or tunics, the humours, and the vessels.

• Q. What is the *tunica albuginea*?

• A. The *tunica albuginea*, *adnata*, or *conjunctiva*, is the first membrane or coat of the eye-ball; it is a smooth membrane which covers so much of the eye, as is called the white, and being reflected all round, lines the two eye-lids. Being thus returned from the eye to the inside of the eye-lids, it effectually hinders any extraneous bodies from getting behind the eye into the orbit, and smooths the parts it covers, which makes the friction less between the eye and the eye-lids. It is full of small veins and arteries, which appear big in an *ophthalmia* or inflammation of the eyes.

• Q. What is the *tunica sclerotica*?

• A. The *tunica sclerotica* is a thick, hard, and smooth coat, extended from the cornea to the optic nerve; it is opake behind, but transparent before, where it makes the third coat called cor-

nea. Both together make one firm case of a proper form for the use of the other coats and humours.

Q. What is the cornea?

A. The cornea, so called from its substance resembling the horn of a lanthorn, is convex, transparent, and composed of various laminæ, which are nourished by many blood-vessels, so fine as not even to hinder the smallest rays of light from entering the eye. The cornea is situated in the fore-part of the eye, surrounded by the sclerotica and albuginea; it has a most exquisite sense, to the end that the tears, upon the least pain, may be squeezed out of the lachrymal gland, to wash off any filth, which, by sticking to the cornea, might render it opaque or dim.

Q. What is the tunica choroides?

A. The tunica choroides is the fourth coat of the eye, and is so named, on account of the multitude of blood-vessels resembling the chorion; it lies immediately under the sclerotica, and is much thinner than it, being a membrane of little firmness. It is blackish, or of a dusky brown colour, more or less inclining to red. This membrane, or coat, has a great number of blood-vessels which come from the sclerotica. It is open, or has a hole before, for the passage of the rays of light, called pupilla; the part of this coat, which makes the circumference of the hole, and lies upon the side of the crystalline humour, is the uvea.

Q. What is the uvea, you mention?

A. The uvea is the fifth coat, and is only a white circle round the back side of the choroides near the cornea, as has been said. In this coat we observe, first the iris, which is a circular variously coloured part, being the anterior surface of the uvea, which surrounds the pupil; it is called the iris, because in different persons it is of different colours; hence the denomination of grey, blue, brown, hazel, black eyes, &c. The iris is entirely vascular, from which arises the variety of colours in the human eyes. Secondly, the pupil, or foramen, which is round in the human eye, nearly in the middle of the iris, and is capable of dilatation and contraction. Through this aperture, the rays of light pass to the crystalline, in order to be painted on the retina, and cause vision. Thirdly, its posterior surface, which is black, and in which, when this blackness is cleared away, there appears the sphincter of the pupil, formed of circular fibres for contraction, the ciliary fibres or processes, for the dilatation of the pupil; the ciliary ligament for the motion of the vitreous and crystalline humours; the arterial and venal circles, from the vessels, are in a wonderful manner distributed over the uvea; the choroides; the ligamentum ciliare; and the vitreous and crystalline humours; the ductus nigri, so called from their black colour, placed between the processes and the ligamentum ciliare; the space between the uvea and the cornea, called the anterior camera of the eye; and that between the uvea and crystalline, called its posterior camera, which is either much smaller, or entirely wanting.

Q. What

Q. What is the retina?

A. The retina is a membrane which may be called the sixth tunic or coat; it lies immediately under the tunica choroides, and is a very delicate, tender, and as it were, mucous coat of the eye, or more properly, it is only an expansion of the optic nerve at the bottom of the eye. It is the great organ of vision, and called retina because it somewhat resembles a net: rays of light striking upon this membrane, the sensation is conveyed by the optic nerves to the common sensorium, the brain.

Q. What is the aqueous humour of the eye?

A. The aqueous humour lies in the fore-part of the globe, immediately under the cornea: this humour is thin and liquid, of a spirituous nature, for it will not freeze in the greatest frost. This evinces the necessity of a continual supply of this humour; which is manifest it hath, because if the cornea be pricked, and this humour squeezed out, it will be again restored in ten or twelve hours: this aqueous humour lying foremost, seems chiefly of use to prevent the crystalline from being easily bruised by rubbing, or a blow; and perhaps it serves for the crystalline humour to move forward in, while we view near objects, and backward for remoter objects.

Q. What is the crystalline humour?

A. The crystalline humour is the second, and distinctly contained in a very fine coat or membrane called aranea or arachnoides, and is suspended by means of the ciliary ligament, between the aqueous and vitreous humour, immediately behind the pupil; in this place it hangs free, and is moveable by means of the ligament just mentioned. It is composed of a multitude of lamellæ like the coats of an onion; and therefore also pellucid and vascular. There is also a small quantity of the aqueous humour contained within or under its coat. The crystalline being a thick, compact humour, in form of a flattish convex lens, situated in the middle of the eye, serves to make that refraction of the rays of light necessary to make them meet in the retina, and form an image thereon, whereby vision may be performed.

Q. What is the vitreous humour?

A. The vitreous, or glassy humour, is the third humour of the eye, so called from its resemblance to glass in fusion, being like a fine clear jelly in appearance; it is thicker than the aqueous, but thinner than the crystalline; and is in greater abundance than the other two. It lies behind the crystalline, and fills up the greatest part of the eye: its fore-side is concave for the crystalline humour to lodge in, and its back-side being convex, the tunica retina is spread over it; it serves as a medium to keep the crystalline humour and the retina at a due distance.

Q. What are the blood-vessels and nerves of the eye?

A. The eye is furnished in a most wonderful manner with nerves and blood-vessels in all its parts. The blood-vessels of the eye are branches of the carotids and jugulars, distributed

distributed to all parts of the eye in an amazing manner. The extreme minute ones convey only a fine and subtile lymph thither, by which means the tunics and humours of the eye are nourished; the veins partly carry the blood back to the sinuses of the dura mater, and partly to the jugulars. The nerves of the eye are very numerous; besides the optic nerves pierce the globe of the eye from the side of the nose, a little on the inside of the optic axis or center; their external coat, which is a production of the dura mater, is continued to the sclerotis, as their internal is from the pia mater to the choroides: and the medullary fibres passing through all, are expanded on the retina, upon which the images of objects are painted. The centre of this expansion is insensible, and all rays which fall upon it are lost; consequently, that point of the object from which the rays come, is invisible to the eye; the reason of this proceeds, probably, from the blood-vessels, which enter the globe of the eye with the optic nerve, and cover this part of the retina. But whatsoever the cause be, there is a manifest advantage in the optic nerves being inserted on the inside of the optic axis. For if they had pierced the eye in the axis, the middle point of every object had been invisible, and where all things conduce to make us see best, there we had not seen at all.

To render this compendium the more useful, a copious index is added; and the volume is furnished with several anatomical plates.

A View of the Hard-labour Bill; being an Abstract of a Pamphlet, intituled, ' Draught of a Bill, to punish by Imprisonment and Hard-labour, certain Offenders; and to establish proper Places for their Reception.' Interspersed with Observations, &c. By Jeremy Bentham, Esq. 8vo. 2s. Payne.

IN the account of thanks due from the community to individuals, next in order to him who ventures his life for the service of his fellow-creatures, stands the man who dedicates his time and his study to their benefit. In such a list of benefactors, immediately after the respectable name of Howard, will appear the name of Bentham—the gentleman to whom the public is obliged for this pamphlet.

The work before us is sufficiently explained by its title. Some inaccuracies and inelegancies of style and method, which it contains, would not have escaped the author had the short space of time, to which he was necessarily confined in observations upon a *passing* bill, admitted of the re-touches of a pencil which we can plainly perceive to be a master's.—The liberal eye of the man of humanity will not mark such trifling errors;

errors; the man of judgment will clearly see that he who let them slip can correct them.

In our examination of this work, we shall not feel much concern, if we should be intelligible to those only who have already considered the bill and the pamphlet.

The allowance proposed, in p. 14 of these Observations, to be granted to committee-men, is exceedingly proper, and might perhaps be the very allowance mentioned—sixpence a mile, and a sum not more than ten shillings a day, while the committee shall continue sitting—but that the distance be ascertained by the oath of the committee-man we by no means approve; he who is not to be credited in such a matter as this without an *oath*, is surely not a proper person to be upon any committee.

When our author comes to that section of the bill which speaks of the dimensions of the buildings, and directs each house to contain several cells and dungeons, he has this sentence—

‘If the utmost degree of stillness were thought not to be absolutely necessary to be insisted on, a man’s own lodging-room might at any time, by the contrivance above-mentioned, be fitted up for the purpose.’—

That is, for the purpose of a dungeon. The contrivance above mentioned is to adapt to the window a black skuttle inflected to a right angle. But this we conceive to be no very effectual method of inflicting a severer punishment on an offender, by—confining him to his apartment, and ‘fitting up his own lodging room as a dungeon.’—Our author indeed does recollect himself afterwards, and adds, that *something* of the effect depends upon the strangeness of the place, and upon its being known to be appropriated to a penal purpose.

When Mr. Bentham comes to the 39th section of the bill, which prescribes the times of work, he makes some very sensible observations: but, speaking of the great difficulty of filling up the time of the offenders on Sundays, and observing that one expedient is to protract the time of divine service, he gives us the following passage—

‘Another way of adding to the church service is by *music*. This will, at any rate, be a very agreeable employment to many; and, if properly managed, may be a very useful one to all; even to those who have no natural relish for music in itself. The influence which church-music has over the generality of men, in bringing them to a composed and serious turn of mind, is well known. The music might be either vocal only, or assisted by an organ. In either case, the vocal part might, with a little instruction, be performed by the congregation them-

themselves; as it is at the *Magdalen*, and other *public foundations*?

That church-music has much influence over the generality of men, in bringing them to a composed and serious turn of mind, we do not deny—but the generality of men are not offenders sentenced to hard-labour and confinement for crimes committed against society. The powers, which music is said to have possessed in the days of old, either never existed, or have long since ceased. It were as wise to think of building a hard labour house, like *Orpheus*, with the assistance of music, as to think of reforming by it the offenders confined in one. That which redeemed *Eurydice* from hell, would hardly redeem a single villain from sin. He might, at the conclusion of his confinement, be a better vocal or instrumental performer, but would not, upon that account, be a better man.—Besides,

‘The man who hath not music in himself

Is fit for treasons, stratagems, and spoils;’

consequently he, who has committed treasons, stratagems or spoils, can have no music in his soul, nor be ‘moved with concord of sweet sounds.’

‘Upon the whole, he concludes, (as to their employments on *Sundays*, &c.) I can see no better expedient at present than that of permitting them (not *obliging* them, but *permitting* them) to betake themselves to some easy sedentary employment; such as knitting, spinning, or weaving, that might afford them a small profit. This profit, if made their own, would make the employment pleasant to them. Devotion, it is true, is better on such a day than industry; but industry is better on every day than total idleness; that is, than despondency or mischief. The necessity in this case seems at least as strong as that which has induced the legislature to permit the practice of certain trades on the day in question, and which is universally understood to authorize persons of all descriptions to pursue most of their household occupations. It were hard if an institution, confessedly no original part of the religion we profess, but only adopted into it by early practice, and in later times sanctioned by human authority, must, at all events, be permitted to oppose the main ends of religion, innocence and peace.’

This is a wise and practicable scheme, which cannot fail, we should think, to be adopted. Are not the negroes, of whom the greatest bawlers for liberty have made beasts of burden, suffered to employ Sunday, which ‘shines no sabbath day to them,’ in the cultivation of a particular piece of ground set apart for the support of their miserable existence?—

In the observations upon section 40, which directs the apparel of the offenders to have certain obvious marks or badges upon

upon it, we find more of this trifling. True it is that 'trifles, light as air,' are to the legislator, and ought to be, matters of serious consideration. But the legislator has before him matters of still more serious consideration than trifles; and will have little time to attend to Mr. Bentham's dissertation, however ingenious, on 'temporary and perpetual marks,' or upon 'inherent marks produced by either mechanical means or chymical.' Nor will a legislator have much attention to give to this gentleman's treatise, however learned, upon 'the partial shaving of a part of the face,' or 'the shaving of one eye-brow;' especially, as it is wisely added, that, as to the former plan, it is 'inapplicable to boys and women'—and, as to the eye-brow scheme, we are most gravely informed that,

'In the first place, it is not absolutely a sure one. Some persons have naturally so little hair on their eye brows, that, if the whole of it were taken off from both, it might not be missed: and artificial eye brows are said to have been made of mouse-skin, or in other ways, and that so natural, as not to be detected without previous suspicion. In the next place, there is some danger that a mark continually renewed, as this must be, by repeated shavings, would be in some degree perpetual. If the same eye-brow were to be constantly subjected to the operation, the hair might be so thickened as to appear different from the other eye-brow. If sometimes one eye-brow and sometimes the other were to be shaved, there must frequently be times when the growth of them will be alike, and the distinction no longer apparent. As far then as it goes, the best expedient seems to be the keeping them constantly both shaved.'

The dissertation is elaborate, and the conclusion wonderful!—One precaution clearly would be proper—to take the most minute description of every offender immediately upon his confinement, that, in case of an escape, he might be advertised so particularly as almost to insure his being re-taken.—

Emblematical devices, we are afraid, would have as little effect upon the spectators of a hard-labour house, as music upon the inhabitants of one.—As to 'a suitable motto over the door,' there can be no good objection to it; but, with regard to any emblem or device, the plainest is the best; and the best we remember is a kind of ornament or finishing, over the door of the *new* Newgate in London, formed only of real fetters and chains, and which would have had an appearance still more awful to the eye of a spectator, had they been left to the common influence of wind and weather, and not been prevented from growing rusty, and looking consequently more terrible, by being painted white.—Such an emblem 'feelingly persuades' us what it means. Of those which Mr. Bentham would recommend, explanations must be printed
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and distributed to every spectator, in the same manner as the metaphorical frontispieces to magazines, &c. are always accompanied by their interpretations.

But the thanks of society are justly due to the veriest trifler, if he was betrayed into trifling by a desire to serve society; even though he should not discover those abilities which are evidently possessed by this writer.

We shall transcribe a note from another part of the work, on account of the useful hint it contains, which we hope to see executed by some friend to society.

‘A few years ago, I began sketching out a plan for a collection of documents of this kind, to be published by authority under the name of *bills of delinquency*, with analogy to the *bills of mortality* above spoken of: but the despair of seeing any thing of that sort carried into execution soon occasioned me to abandon it. My idea was to extend it to all persons convicted on criminal prosecutions. Indeed, if the result of all law proceedings in general were digested into tables it might furnish useful matter for a variety of political speculations.’

By this note it appears that our author has long dedicated himself to the service of the public; and from his preface we learn that he is employed also ‘in finishing a work of some bulk, in which he has been treating the subject of punishment more at large.’ *Hoc est vivere—sic itur ad astra!* The present hasty performance is an ample specimen of this writer’s abilities; and gives us room to form the greatest expectations of the work he has in hand.

FOREIGN ARTICLES.

Wilhelm Friedrich Hetzels *Geschichte der Hebräischen Sprache und Literatur; nebst einem Anhange, welcher eine kurze Einleitung in die mit der Hebräischen Sprache verwandten orientalischen Dialekte enthält*; or, *The History of the Hebrew Language and Literature; with an Appendix, containing a short Introduction to the History of those Eastern dialects that are related to the Hebrew Tongue.* 8vo. Halle. (German.)

THE judicious and sensible author of this book begins with some observations on the name and origin of the Hebrew language; with asserting that it is, under certain restrictions, the first or most ancient language in the world, and with some sensible remarks on its pretended sanctity. He then proceeds to an historical account of its nature, fate, and revolutions through all ages, first as a *living*, and afterwards as a *dead* language. From the beginning to the total destruction of the Jewish state, soon after Jesus Christ, the Hebrew language was a living or mother tongue; and from that time to the present it has been a dead one. Its history therefore naturally divides itself into two sections, each of them subdivided into several distinct periods:

In its first section, Mr. Hetzel distinguishes four periods: the infancy of the Hebrew language, from the creation to the deluge; its youth, from the deluge to the times of Moses; its maturity, from Moses to the Babylonian captivity; its old age and decline, from that period to the destruction of the Jewish state, during which time it insensibly decayed, and at length ceased to be a living or mother tongue: for he refutes the assertion of its having been extinguished during the seventy years of the captivity of Babylon, and shews, that it was not till after the return of the Jews under Esdras and Nehemias, that by the transportation of thousands of Jews into Egypt by Ptolomæus Lagus, by the Alexandrian version of the Bible, by the furious persecutions of the Jews by Antiochus Epiphanes, and by the subsequent sovereignty of the Syrian kings over Judea, arose, from a mixture of the old genuine Hebrew dialect with the Syriac, a new language, the Chaldean. Thus during the period that elapsed from the time of the Syrian kings to that of Christ, the old Hebrew dialect insensibly died away, and was succeeded by the Chaldean.

The history of the Hebrew as a *dead* language is now divided into eight periods. During the first period, or the first, second, and third centuries of the Christian æra, the Hebrew language was cultivated chiefly by Jews, in their flourishing schools in Palestine, and in Babylon; and by some Christians. Here we meet with the Jerusalem-Talmud, Pseudo Jonathan's Targum, Aquila, Theodotion, Symmachus, and Origenes; and with an account of the Greek and of the Syriac versions of the ancient Testament. During the second period, or the fourth, fifth, and sixth centuries, the Jews still appear, in general, as assiduous, but less successful in this study. The author relates the origin of the Targumin or Chaldean paraphrases, of the greater and lesser Masora, and of the Babylonian Talmud. Among the Christians the study of the Hebrew tongue declines rapidly during this period, till it is at last entirely confined to Hieronymus. The third period, or the seventh, eighth, and ninth centuries, comprize the darkest age for every branch of learning. The Mahometans destroy all the schools in Syria and Palestine; the Hebrew muses emigrate so far as Spain; only two rabbis distinguish themselves among the Jews. The study itself undergoes an internal and essential revolution; the Bible, and of course the genuine original tongue, are now entirely neglected for, and almost supplanted by, the Talmud. The Christians, on the other hand, are universally involved in ignorance, superstition, darkness, and wars. During the fourth period, or the tenth, eleventh, and twelfth centuries, the fugitive Hebrew muses at length settle in Spain, and in Africa, and now begin to learn a kind of grammar, from the Arabic grammarians, especially among the Saracens in Spain. Twelve learned rabbis, here enumerated, distinguish themselves by their study of the Bible, and of the pure Hebrew dialect: and now the rabbin dialect insensibly arises. The Christians still continue in their former ignorance and superstition.—During the fifth period, or the thirteenth, fourteenth, and fifteenth centuries, the Jewish scholars, notwithstanding all the oppressions and persecutions to which they and their nation are exposed, still, assiduously and successfully, continue their studies. The Christians also now insensibly begin to resume them; to which they are prompted by a number of learned Jews converted to Christianity, by the powerful encouragement of the study of the oriental tongues in many universities then lately founded, and by the invention of the art of printing.

ing. The most eminent among the seven Christian Hebrew scholars here enumerated, is the famous German, John Reuchlin, one of the first restorers of learning in general.—During the sixth period, or the sixteenth century, the diligence and success of the Jewish students begin to decline; but the ardour of the Christians in this study is increased by Luther's reformation, by the then patrons and promoters of learning in general; and particularly by several very learned and liberal printers, such as Bomberg, Robert Stephanus, Christopher Plantinus, &c. Henceforward our author classes the Christian Hebrew scholars into Germans, (who are, upon the whole, evidently, the most numerous and most eminent), Italians, Spaniards, French, Dutch, and English. Under the article of Spain he occasionally gives some account of the Complutensian Bible. During this period too, the Christian Hebrews are, indeed, assiduous and ardent, but very blind adherents to their Jewish masters, whom they still consider as infallible guides.—During the seventh period, or the seventeenth century, the same ardour, but the same prejudices also still continue. Samuel Bohle, indeed, pretends to reform the study, and especially the dictionaries of the Hebrew language, but by assigning a multitude of abstract, fanciful, pretended, radical senses to the words, exposes himself to censure and ridicule. Some students of the Hebrew, however, especially among the Dutch, now begin to study also the other oriental dialects, to apply them to the Hebrew tongue, and thus to explore a better path; particularly both the Buxtorfs, Hottinger, Glassius, Cappellus, Bochart, Gussenius, Erpenius, Louis de Dieu, Walton, Lightfoot, &c. The eighth period contains the present century, during whose first moiety several awkward or vain attempts to reform dictionaries and grammars were made, till at length the celebrated Albert Schultens arose, who traced out the best method of the study of the Hebrew tongue and literature, in which he was followed by the chevalier John David Michaelis, at Goettingen, and by several other scholars eminent in this branch of learning.

The appendix contains a short historical introduction into those oriental dialects that are related to the Hebrew language; viz. the Syriac, the Chaldean, the Samaritan, the Arabic, and the Æthiopic tongues, whose respective names, origin, use, and affinity with the Hebrew language, are concisely pointed out by our author, together with the respectively best subsidiary helps in the study of each of them.

The knowledge of the Syriac language is valuable, on account of the Syriac version, and other works, and for Hebrew dictionaries and grammars. Its affinity with the Hebrew is here illustrated by a very useful alphabetical parallel table of Hebrew and Syriac words.

The Chaldean language early divided itself into the Babylonian dialect, which is a mixture of the Hebrew and the Syriac tongue; and into that of Jerusalem, a yet stronger mixture of the Syriac and other languages.

The Samaritan dialect is a mixture of that language which was imported by the colonists sent by the Assyrian monarchs into Palestine, with the Hebrew; consequently very nearly related to the Chaldean. We here find a short account of the origin of the Samaritans, of that of the Samaritan Codex, or Hebrew Codex written in Samaritan characters; and of the Samaritan version.

The Arabic language is very nearly related to the Hebrew, and very useful, not only as it serves to illustrate the Hebrew, but also for the great number of works of learned Arabian writers. Its affinity

finity to the Hebrew tongue is here likewise shewn in a very accurate and useful alphabetical table.

The Æthiopic language is nearly related to the Arabic, since the Æthiopians, or Abyssinians, as they call themselves, were originally Arabs. It contributes towards a more accurate determination of the sense of many Hebrew words, by an Æthiopic version of the Bible. But Job Ludolf is almost the only writer serviceable to students of the Æthiopic tongue.

From this concise abstract, the contents of this book will appear to be interesting and useful. The author's method is very perspicuous, and his diction agreeable. He has faithfully quoted his authorities; and given his readers a variety of literary, biographical, and critical information: and he intends to present them soon with a history of the Hebrew writing characters, vowels, and accents, and with some other useful works.

Doctrina Civilis Analysis Philosophica, Autore Joan. Olivier, J. C. Carpentoract. 4to. Romæ.

The author in a former work, *Principes du Droit Civil*, printed lately at Paris, attempted to render the study of civil laws plain and accessible to every reader: in the present performance he proposes to shew the affinity between philosophy and jurisprudence, and the method of considering jurisprudence in a philosophical light.

The first part of his work consists of three dissertations. The first shews the affinity between jurisprudence and philosophy. The author begins with proving, that the most ancient philosophers made legislation the principal subject of their meditations: he then successively attends the Greek philosophers from the beginning of the philosophical æra, fixed by him at the time of the seven sages, and points out, how far every one of them has applied himself to the study of the laws; how the legislators have availed themselves of the progress of ethics, and how ethics came to the support of the laws. He afterwards compares the sentiments of the ancient philosophers with the sentiments of those lawyers whose works have been used for Tribonian's Compilation, which has been preserved among us as the foundation of civil laws. He first considers the general definitions of law, its principal divisions, and especially that into the law of nature, and civil law; and after having spoken of the most essential points of the law of nature, he proceeds to treat of the principles of civil law, taken from the works of philosophers, in the following methodical order. Of the principles of civil law, relating, 1. To persons. 2. To marriage. 3. To lawful successions. 4. To wills. 5. To obligations. 6. To Donations. 7. To the ingratitude of donataries. 8. To the law of servitude. 9. To judges. 10. To actions, or pleas; and finally, of opinions relating to various other subjects. In this dissertation he has freely availed himself of the labours of his predecessors; but added many valuable remarks of his own to their observations.

In the second dissertation, the author explains the sentiments of the Stoics, which were chiefly adopted by the ancient lawyers. It contains fewer original remarks than the first, and its principal merit consists in its method and accuracy.

In the third and last dissertation of this first part, he assigns to Cicero the palm of having best succeeded in uniting the study and knowledge of law with that of philosophy. Here he presents us with a short analysis of the doctrine of law, which an attentive and judicious reader will find dispersed throughout the works of that

great man. He points out both the principal divisions of the laws admitted by Cicero, and coinciding with those contained in the Pandects, and a perfect resemblance of Cicero's phrases to the expressions of many fragments of our laws; and proves, by this dissertation, that Cicero was not only in fact a lawyer, or jurisconsult, but a very eminent one too, as having studied the nature and spirit of laws, by the light of a luminous philosophy.

The principal subjects of the second part are comprised under the following heads, or, as the author calls them, *inspections*, treating,

1. De dominio et possessione. 2. De contractibus et consensu.
3. De bonâ fide ac honestate. 4. De restitutionibus in integrum et actione rescissoria. 5. De jure dotium. 6. De beneficentiæ actibus.
7. De hereditatibus. 8. De ultimarum voluntatum auctoritate. 9. De substitutionibus ac præsertim de fidei commissariis.
10. De fictionibus juris. 12. De arte jus explicandi.

Under these heads the author analyses the chief law-questions, and deduces their solutions from those general principles that constitute the main sources of law. He always quotes the authority of one or two eminent and respectable lawyers, without ever neglecting to indicate the reasons on which they must be founded.

This very succinct analyse, contains a great variety of subjects, discussed in a small compass; and the whole book deserves the attention of every student of law.

FOREIGN LITERARY INTELLIGENCE.

Cahiers des Observations Astronomiques faites à l'Observatoire Royal de Vilna, en 1773. présentés au Roi, (de Pologne) par l'Abbé Poczobut, Astronome de Sa Majesté, & F. R. S. Folio. Vilna. (in Lithuania.)

THIS collection contains a great number of accurate astronomical observations made by Abbé Poczobut and M. Streki, with very good instruments; under the auspices and patronage of his Polish majesty, to whom the astronomer intended to dedicate the new constellation of Poniatowski's Royal Bull, (Taureau Royal de Poniatowski), already mentioned in the supplement to the Parisian Cyclopædia; but the king's modesty declined the intended honour, and obliged the astronomer to expunge that denomination; while his munificence rewarded the astronomer's merit with a medal struck in honour of him, with the legend on one side: 'Martin Poczobut, Astron. Reg. Pol. S. R. Lond. n. 1728.' On the other: 'Sic itur et astra. Bene merentis Laudi dedit Stan. Aug. Rex. 1775,' with the attributes of astronomy. A medal that will, among many other proofs, evince the king's generosity, as well as the subject's merits.

Sagan af Gunlaugi Ormsfingu og sballd Rafni, sive Gunlaugi Vermilinguis et Rafnis Poetæ Vita. 1 vol. 4to. Of 53 Sheets, decorated with three Plates, and a great Number of Head and Tail-Pieces. Copenhagen.

This Saga records the amours of two very capricious youths, who at length killed each other in a duel. The events which it relates, are said to have happened between the years 1006, and 1012. The original text was probably written in the thirteenth century. A great deal of critical and antiquarian erudition has been employed

ployed in asserting the authenticity both of this, and of all other Sagas in general, against the doubts raised by the celebrated prof. Schloemer, at Goettingen. The chief value of the text must consist in its containing a rich store of materials for antiquarian observations; and it will therefore often be referred to in future publications of northern antiquities. Three very learned dissertations are subjoined to the Saga; one on the exposition of new-born children; another, on the signification of the word *wikingr*; and a third on the antiquity and extent of what the Icelanders call the Danish tongue. The genealogy of the personages mentioned in the text, as to their male and female descent, is fully illustrated by several tables. The work concludes with a chronological index, an index rerum, and a critical index of Icelandic words. Two of the plates display the internal part of two Icelandic palaces, or houses of wealthy persons of the eleventh century.

Ueber die Evidenz der Beweise für die Wahrheit des Christenthums; or, on the Evidence of the Proofs of the Truth of the Christian Religion. By Director Schumann. 8vo. Hannover. (German.)

The learned author purposes to develop, and, wherever it appears necessary, to strengthen, the known arguments in favour of Christianity. In particular he insists on the force of the proofs deduced from prophecies and miracles; and endeavours to shew that though we are unacquainted with the powers of the world of spirits, yet the divinity of the miracles may be safely ascertained.

Etwas ueber: or, Something on 1 Mos. xlix. 10. and Matth. v. 31, 32. by the Rev. Mr. John Nic. Milow, of Wandsbeck. 8vo. Ham-
burgh. (German.)

This *Something* contains most plausible interpretations of the two very difficult texts mentioned in the title.

In the first, Mr. Milow, without altering a single letter of the text, only divides the word *שִׁילָה* into two words *שִׁי לָה*, pronounces the word *יָכָא: יָכָא*; and then translates: 'No commander's staff of Judah ever returns, and a chief of the army from amidst his warriors; until he brings him presents, and the nations pay him homage.' Thus that famous passage now becomes a continuation of that picture of the spirit and bravery of the tribe of Judah, which was begun in the 8th and 9th verses. 'None, says the poet, ever attacks him unpunished; he bears down every thing that opposes him:' an interpretation this, supported by the genius of the Hebrew language and poetry, by the connexion, and by history.

In the difficult text, Matth. v. 31, 32, instead of *ποσει αὐτῷ μοιχαῖ-
σαι*; he reads *ἐν αὐτῷ μοιχαῖσαι*: as required by the sense and by the parallel passages.

Istoria del Governo d' Inghilterra, e delle sue Colonie in India, e nell' America Settentrionale. Scritta da Vincenzio Martinelli. 8vo. in Fiorenza.

From the author of an history of England, in three quarto volumes, one might have expected something incomparably better than this superficial and very indifferent performance. It has, however, one merit at least, which we could wish to find in every insignificant and hasty production, that of being very short.

Delectus Dissertationum Medicarum Argentoratensium: collegit et edidit, Philipp. Ludou. Wittwer, M.D. Vol. I. 8vo. Nuremberg.

This first volume contains the following eight valuable dissertations. 1. Jac. Reinh. Spielmann, M.D. et Prof. Diff. Inaug. de Principio Salino. 2. Ejusd. et Bernh. Henr. Rang, de optimo Infantis recens nati Alimento. 3. Jo. Fred. Ignal. Probst, de Sale volatili Cantharidum. 4. Jo. Kesselmaier, de quorundam Vegetabilium principio nutriente. 5. Phil. Jac. Imlin, de Soda et inde obtinendo peculiari Sale. 6. J. R. Spielman, et Jo. Fr. Ehrmann, de Hydrargyri præparatorum internorum in Sanguinem effectibus. 7. Ej. et Jo. Hermann Cardamomi Historia et Vindiciæ. 8. Ej. et Jo. Mich. Roederer, Experimenta circa naturam Bilis.

Dissertatione Idrostatica, sopra il concorso de' Fiumi, del Signor Abate D. Gaetano Sertor. 8vo. In Fiorenza.

Containing several curious, instructive, and useful observations on the concurrence of rivers.

Fundamenta Politicæ Medicæ, cum annexo Catalogo commodæ Pharmacopolorum visitationi inserviente,—a D. Joh. Wilh. Baumer, Med. Prof. Giessensi. 8vo. Francof. & Lipsiæ.

Dr. Baumer justly distinguishes judicial physic, medicina forensis, from the police of physic; and treats here, in nine chapters, of the respective duties of magistrates, physicians, surgeons, male and female midwives, colleges of health, professors, and students of physic, apothecaries, druggists, &c. with respect to aliments, epidemics, burials, capital punishments, &c.

Pharmacopœa Edinburgensis. Additamentis aucta ab Ern. Gottfr. J. Baldinger, Prof. Geotting 8vo. Bremæ.

The intended and allowed merits of the Edinburgh Pharmacopœa are simplicity and conciseness. Prof. Baldinger thinks, however, that many useful remedies have been omitted, and many indifferent, and even some hurtful materials inserted among the best. He has therefore republished this Pharmacopœa with three appendices; in the first he points out the omissions of useful drugs, &c. in the second, the admission of hurtful ones; and in the third he presents his pupils with a number of remedies used by himself in the course of his practice.

Pharmacopœa Suecica, ad exemplar Holmienze 1775, recusa. 8vo. Lipsiæ & Altonæ.

Another excellent Pharmacopœa rendered more extensively useful by republication.

Moralne Pisma ad Imc. Pana C. F. Gellerta, Slawnego Akademii Lipskieij Professora, po Niemiecku Wydane, teraz zas na Polski Jezyk przelozone, Tomik I. II. (A Polish Translation of the late Prof. Gellert's Moral Lectures.) 2 Vols. 8vo. W. Wroclawiu, (alias Breslaw.)

Few modern writers have ever obtained a more general applause among their countrymen than the excellent author of these Moral Lectures. We consider this book, and his hymns, as the best of his works, and as patterns in their kind, they were evidently dictated by his heart and have confessedly and greatly contributed to the improvement of his very numerous auditors and readers. This Polish translation of the former of these works is said to be faithful; and it must be a very interesting and valuable acquisition for Polish readers.

Descrip-

Description d'une Machine universellement utile et avantageuse, propre à détruire entièrement d'une Manière infaillible, aisée, et à peu de frais les Fourmis, ainsi que d'autres Insectes nuisibles, inventée par M. le Baron de Hüpsch. 8vo. Cologne, Francfort, & Leipzig. (French and German.)

Some years ago the inhabitants of Martinico were so much plagued by swarms of ants, that they offered a very great premium, together with the grant of nobility, to the person who should discover an effectual method of destroying ants. Had the present pamphlet been published at that time, it would certainly have entitled its author to one part of the premium, as, being already a nobleman, he had no occasion for the other; for his invention has been tried, and stood the test of experience.

The whole apparatus for the proceeding consists in an iron bell, under which a piece of brimstone is to be kindled, and the bell then immediately to be set on the ant-hill. A bell made of clay, or a flower-pot, or an old small cask, or barrel, may be applied to the same purpose, and with the same effect. Thus all the ant-hills in a district may be successively destroyed in a short time, and at a small expence.

MONTHLY CATALOGUE.

P O L I T I C A L.

The Church an Engine of the State. A Sermon, not preached on the late General Fast, 1778. 8vo. 1s. Almon.

THE author of this pamphlet is rather more enraged with us than becomes a peaceable inditer of sermons, for the opinion we gave of a former performance † of his. If a literary papa be best acquainted with the merits of his own offspring, we have clearly been wrong, and the fond parent is as clearly right, in the praises with which he loads the lovely babe. The great complaint against our decision seems to be, that we did not give as long extracts from what appeared to us a contemptible political pamphlet, as from publications of merit and utility—and this, when we are told, in the preface to the Sermon now before us, that ‘the doctrine of the pamphlet was proved and illustrated in a manner level to every apprehension but that of a prime minister, or a reviewer:’ and that ‘the specific cause of our decaying manufactures, our curtailed trade, our degradation of national character, and the strong appearance of an approaching dissolution of a free state, is to be discovered in the sins of members of parliament, bishops, and reviewers.’ We thank the gentleman for placing us in such *prime* and worshipful society, as well as for his *cool* and *dispassionate* reproofs. We gave an opinion of his former performance without any extract; from the present we shall give an extract or two, without a word of opinion.

† ‘Case philosophically stated between Great Britain and her Colonies.’ See Crit. Rev. vol. xlv. p. 145.

‘ God was not taught politics at St. James’s, or Versailles, nor was he ever initiated into the secrets of the interior cabinets of princes; beside that, *he* can execute all his measures, independent of military and naval armaments.’—

—‘ It is of no importance to know from what cause Britons have fallen short of success; whether from a relaxation of ancestral virtue and valour; or from the superior wisdom and unanimity, (rendered propitious by almighty God) of their opponents in arms. The fact is, we have failed, and the Americans been prosperous, in the same degree. Shall we then, at this piteous dilemma, apply to OLD WOMEN, dressed in surplices, lawn sleeves, and mitres, for a renovation of British spirit, a re-animation of British heroism? These very *old women* too, wallowing in luxury and the love of this world! “How are the mighty fallen!”—If bishops would do effectual good to their insulted and injured country, suffering in every nerve, and bleeding in every vein, let them, in the name of Christian magnanimity, together with the inferior clergy, instantly form themselves into regiments, get serjeants to discipline and teach them the military art. This will evince their sincerity, and at the same time, their true greatness and dignity of mind—Many of them are robust able-bodied men, fit to serve his majesty king George. Those among them that have had their constitutions broken down with indolence, indulgence, and high living, will find more relief in this active line of life, than from all the doctors, and mineral waters in the world. Since they have adopted the present vindictive and bloody system, and would exterminate millions of virtuous free men, for defending their lives and property, let the established clergy pass over the Atlantic as one man, and meet the Americans on equal terms in the field. Instead of *praying* against them, in churches and chapels, with sneaking cowardly devotion, let the English and Scottish clergy *fight* them, if they dare. Christianity inspires courage, if their cause is Christianity; and truth insures conquest, provided their cause will bear the scrutiny of truth.’—

—‘ Moreover, it may be likewise considered here, that God knows no treason or rebellion but against *himself*. Treason and rebellion against England, now bellowed from the mouths of ministers, courtiers, sycophants, and bishops, are not treason and rebellion against heaven. Heaven has not, I believe, made a treaty of alliance offensive and defensive with Great Britain; at least, if such a treaty actually exists, lord North must have put the schedule in his pocket, without giving the least hint of it to the houses of parliament. What, prithee, is England to God, more than France, Portugal, or any other state? The sins and provocations of England, in the impartial eye of heaven, are no less numerous and rampant than those of any other kingdom we know; her spirit of corruption not less, her spirit of holy hypocrisy not less. Nay, her demerit beyond other nations is not to be concealed or denied. She affects to be the seat of a *reformed Protestant church*. But let her tell the world (the world has a right to know) in what respect *reformed*? By power and grandeur having been transferred from the pope to bishops, and the vanities and fopperies of an absurd ritual, translated from Rome to London. For my part, I know of no other *essential* reformation, except the single instance of clergymen acknowledging a *temporal*, for a *spiritual* head! Therefore, in the sight of God, who hates pretence, deceit, tyranny, and unjust privileges,

privileges, at all times, and in every country, England is doubly culpable, and can have no reasonable hope that the supreme Governor of all nations, the King of Kings, and the Lords, will particularly prosper her fleets and armies. Especially when we reflect, that these fleets and armies are gone forth against a people that never attacked us, till by the great law of retaliation (a spirited and necessary species of self-defence) we compelled them to it: a people yet in the simplicity of an empire, consequently disengaged and unsuborned instruments in the hands of Providence; who have not established superstition into a system, or religion into a trade among its teachers.

Speculum Britannicum: or, a View of the Miseries and Calamities successively brought upon Great Britain by intestine Divisions, in the last and present Centuries. 8vo. 3s. 6d. sewed. Robinson.

This volume is composed of extracts from the histories of Lord Clarendon, Mr. Hume, sir John Dalrymple, and Mr. Macpherson, relative to party spirit, and the effects which it has produced in this country. The passages are well chosen for exhibiting the subject in the most striking light; and contain a general view of the political transactions in Britain, during the interesting period between 1640 and 1716.

An Essay on Liberty. 8vo. 1s. Bew.

The author of this Essay takes a general view of the various changes that have happened in the system of English liberty, from the early periods of our constitution; concluding with an encomium on its present state, and an exhortation to maintain it.

Republican Letters; or an Essay, shewing the Tendency of the Popular Principle, &c. small 8vo. 2s. 6d. sewed. Coghlan.

This volume consists of ten Letters, in which the author endeavours to evince the superiority of a monarchical, over a republican government. Each form is necessarily accompanied with its respective inconveniencies; but, upon the whole, the tranquillity, as well as the liberty of the people, seems to be equally secure, if the former be not more so, under a limited monarchy, than in a democratical state.

Address to the Rulers of the State, &c. 8vo. 2s. Bew.

A descant on the conduct of administration, the principles and abilities of its opponents, and the interest of Great Britain, which, in the opinion of this writer, requires an immediate reconciliation with America, on any terms.

Letters in Answer to Dr. Price's Two Pamphlets on Civil Liberty, &c. with some Remarks on the parliamentary Debates of last Session, as they appeared in the News-papers. Also Copies of Four Letters, concerning the Slavery of the Colliers, Coal-Bearers, and Salters in Scotland. Addressed to the Members of the House of Commons, in the Year 1774. By John Stevenson. 8vo. 1s. 6d. Burnet.

It appears that Mr. Stevenson, the author of these Letters, was abroad at the time when Dr. Price's pamphlets were published;

lished; on which account he had been late in his reply. But notwithstanding the time that elapsed, and even the temporary nature of Dr. Price's two performances, he entertained an opinion that an answer, though long protracted, was not become inexpedient.

Considering, says he, Dr. Price as a dissenting minister, I thought dissenters were in danger of being deemed disaffected to government, through his conduct; and therefore I entered the list with him as a protestant dissenter. That amazing degree to which the doctor had proceeded, in his opposition to legal government, rendered such a severity on my part necessary; which, had he been less daring, I should not have thought adviseable. When a minister of the gospel contumaciously overleaps the boundary of his province, that deference which is otherwise due to his sacred character becomes forfeited: and he must expect to be treated as an inhabitant of that ground on which he has placed himself. When endeavours are used to destroy all filial affection; when doctrines are inculcated which have a tendency to exterminate all legal authority; and when repeated attempts are made to render civil society a scene of rapacity, anarchy, and carnage! It is impossible that language too severe, can be applied to the author of such meditated devastation. Some may probably ask, why I have quoted so many passages of Scripture, in a political controversy? In answer to such, I beg leave to observe, that, although the subject be of a civil nature, the Scriptures are properly applicable; and, as the author whom I oppose is a clergyman, he is obliged to acquiesce in that authority, which some laymen, from the deistical disposition of the age, might probably attempt to turn into ridicule.

Many of these Letters have formerly appeared in the newspapers; and of most of the fugitive essays that are published in that manner, they are worthy of being preserved in a collection,

An Appeal to Reason and Justice, in behalf of the British Constitution, and the Subjects of the British Empire. To which is added, an Appendix, containing Remarks on a Pamphlet intitled, "Pulteney's Thoughts on the present State of Affairs with America." 8vo. 2s. 6d. Nicoll.

The long-contested claims of Great Britain and America are treated by this author with much candour, as well as great force of argument. The constitutional supremacy of parliament over the colonies, in the manner here stated, and often before asserted, whatever may prove the issue of the controversy, cannot admit of any doubt. The author has added some remarks on Mr. Pulteney's pamphlet, the principal arguments contained in which performance are incidentally considered in the Appeal.

POETRY.

P O E T R Y.

The Voice of the Minority: being an expostulatory Address to an unpopular Minister, on Occasion of an impolitic War. 8vo. 1s. Fielding and Walker.

This may be the Voice of the Minority, but it is *vox et præterea nihil*; for the expostulation is dull, though declamatory; and feeble, though meant to be argumentative.

An Epistle from the Earl of Chatham to the King. Written during his last Illness. 4to. 1s. Goldsmith.

A poetical effusion, in elegiac verse, but so little calculated to affect the heart, that the most we can say of it, is, *circum præcordia ludit*.

An Epistle to W—m E—l of M—f—d, the most unpopular Man in the Kingdom, except his ——— and L—d B—, 4to. 1s, 6d. Bew.

A petulant, abusive rhapsody, the author of which appears to be animated with the vilest dregs of patriotic fanaticism.

A poetical, supplicating, modest, and affecting Epistle to those literary Colossuses, the Reviewers. 4to. 6d. Baldwin.

The writer of this Epistle is a man of humour, and his petition a piece of well-conducted irony. Though his compliments are by no means applicable to the authors of the Critical Review, they have no objections to a few gentle appellations; such as, murderers and mohocks. The author of the Dunciad was called an ape, an ass, a frog, a coward, a knave, and a fool *, by his polite and ingenious contemporaries.

The Court of Adultery: a Vision. A New Edition, with Additions. 4to. 2s. Smith.

The queen of England is supposed to be seated on a throne of judgement, Truth, Justice, and Mercy attending her. The adulteresses are summon'd; and it is decreed, that the most guilty among them shall be sacrificed, to expiate the licentiousness of the age. Several ladies of the ton appear; and some of them solicit the honour of being the public victim. The principal part of the poem consists of their speeches on this occasion.—The versification is tolerable, but the plan is absurd.

The Beauties of the Poets. Or, a Collection of moral and sacred Poetry. From the most eminent Authors. Compiled by the late rev. Thomas Janes, of Bristol. 8vo. 3s. Evans.

The poems, included in this Collection, are of a serious cast, and intended to instil into the mind of the reader the love of virtue and religion. They are extracted from the works of Milton, Daniel, Ward, Thomson, Collins, Pope, Watts, Prior, Perronet, Gambold, Addison, Shakspeare, Pomfret, Onely, Shenstone, Parnell, Gray, Tickell, Fitzgerald, Arbuthnot,

* See the Appendix subjoined to the Dunciad.

Gay, Rowe, Dyer, Young, Blair, Wesley, Cowley, Broome, Jane, Glynn.

They are more elegantly printed than religious poems usually are, and the form of the volume will be no disgrace to any library.

Envy, a Poem, addressed to Mrs. Miller, at Batheaston Villa.
4to. 1s. 6d. Doddsley.

Ovid, in the fifteenth elegy of his first book, which he addresses to Envy, displays the superiority of poetry over every other occupation, art, or science, representing it as capable of bestowing immortality on its professors. This he exemplifies by the glorious eulogiums, which have been conferred on Homer, Hesiod, Sophocles, Callimachus, Virgil, and other eminent poets. The author of this poem adopts Ovid's plan, and pays some polite, and some ironical compliments to the poets of Batheaston, Jerningham, Graves, Bragge, Palmerston, Grevill, Lutterell, Sedley, Drax, Digby, Burgess, Hunt, More, Hardcastle, Anstey, and Jekyl; intimating, that their productions will procure them everlasting honour.

'Fame shall exalt the poet's lyres,
And Miller, who their notes inspires.'

Exalt them undoubtedly to the skies! when the star-gazers of future times shall point them out among the constellations; when the Harp* shall be called the emblem of the Batheaston poets, and Cassiopea shall resign her seat to Mrs. Miller.

D R A M A T I C.

The Gospel-Shop, a Comedy of Five Acts; with a new Prologue and Epilogue. By R. Hill, Esq. of Cambridge. 8vo. 2s. Fielding and Walker.

Without any plot, or any humorous incident.

D I V I N I T Y.

A short Enquiry into the Scripture Account of the Use and Intent of the Death of Christ. By Philalethes Borealis. 8vo. 1s. Longman.

It is the constant and uniform doctrine of the New Testament, 'that Christ Jesus came into the world to save, or redeem sinners.' This is universally allowed. But how these words are to be understood, or what is the scripture notion of redemption, is a point, which has been long and warmly disputed. Some imagine, that the death of Christ was necessary, as a strict and proper satisfaction, or equivalent, to divine justice, for the sins of the world. Others think, that redemption was purely the effect of God's mercy and goodness, and was no otherwise owing to Christ, than as he was the prime agent or instrument, the minister and mediator, of this dispensation; that the great design of his coming was to manifest the goodness of the divine nature, to shew us the way to regain the divine favour, and to

* The constellation Lyra.

entreat us to be reconciled to God; that he died, not to pay an equivalent satisfaction for sin, but to bear witness to the truth of the gospel, i. e. the gracious message of pardon upon repentance; to give it the strongest sanction, and to afford us, by his rising from the dead, the surest earnest of our resurrection, &c.

These are some of the principles, which the author has stated and explained, with great force and propriety, in this excellent tract.

A Sermon preached at the Visitation of the right rev. the Lord Bishop of London, in the Church of Thaxted, in Essex, on Wednesday, May 28, 1778. By John Law, D. D. 4to. 1s. Payne.

This ingenious writer examines the criterion by which Gamaliel proposed to try the divinity of the Christian religion: 'If this counsel, or this work, be of men, it will come to nought: but, if it be of God, we cannot overthrow it.' This naturally leads him to consider, how this divine religion has maintained its ground, and diffused itself over the world, against all opposition. 'Had this work, says he, been of men, it is not likely, that it would have been originally proposed in such an age of general knowledge; or, if it had, it must have been instantaneously detected: for having no allurements to throw out for its admission, every one would have joined in exposing its fallacy. Or, if we can possibly suppose it to have surmounted every obstacle, that prejudice and self-love could have suggested, yet it is still irreconcilable with the usual course of things to impute the reformation of it, when loaded with enormous absurdities, to any other cause, than to the irresistible force of truth, and to the fostering care of that Being, who divides the light from the darkness in the moral and intellectual, as well as in the natural system.'

Having examined the reasons, which tended to promote the reception of Christianity, and seen, that it did not owe its success originally to worldly power, or to any of those motives, which usually influence the passions and govern the conduct of mankind, he concludes, that we must ascribe its growth and propagation to the assisting power of divine agency.

In this enquiry he has very justly preferred the most obvious and satisfactory proofs, to those, which by their novelty rather amuse, than convince.

The Commandments of God, in Nature, Institution, and religious Statutes in the Jewish and Christian Churches. With Notes critical and historical. Two Sermons preached before the University of Oxford, at St. Mary's, on Sunday, October 12, 1777. By Anselm Bayly, LL. D. 8vo. 1s. Ridley.

'My hands will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.' Ps. cxix. 48.—
'By commandments, says the author, are evidently meant certain

tain things required by God to be done and practised; all moral, social, and religious duties. By statutes we may understand certain prescribed, stated rules respecting religious worship and divine faith.' In the first sermon he considers the obligations of natural religion, human laws, and divine revelation. In the second he shews the propriety and excellence of the Mosaic statutes, and the ordinances of the Christian church, but more particularly the appointment of episcopacy.

The Fear of God, and the Benefits of Civil Obedience. Two Sermons, preached in the Parish Church of Harwich in the County of Essex, on Sunday, June 21, 1778. And published at the Request of the Audience. By William Jones, B. A. 8vo. 1s. Robinson.

In the first discourse the author suggests several considerations, which are calculated to inspire us with the fear of God: viz. the works of the creation, the awful appearance of nature in a storm of thunder, the visible proofs of an universal deluge, the destruction of Sodom, and the subversion of many ancient kingdoms. In order to recommend this religious principle, he observes, that he, who does not fear God, will be afraid of something else, either the world, or poverty, or death.—In the second sermon he inculcates obedience to government on these maxims: that all the property of the world is originally vested in God; that *kings hold of him, and the people of their kings.*

The Nature and Principles of Society; considered in a Sermon, preached at Meriden, before an Amicable Society of Tradesmen, &c. on Wednesday, June 24, 1778. By John Adamthwaite, A. M. 4to. 9d. Baldwin.

Observations on the nature of society, the principles on which every community ought to be formed, and the respectable association, before which this discourse was delivered.

An earnest Attempt to reform the Times; in a Sermon, preached at the Visitation held at Warminster, on the 29th of May last. By John Eyre, D. D. 8vo. 6d. Wilkie.

The author points out the duty of a good minister, a good church-warden, and a good Christian; and then sums up the whole in the following exhortations.

'Let us the ministers of God's bless'd word, stand up in these days of Arianism and Socinianism for the doctrine of a trinity in unity and unity in trinity: let us study ourselves the pure Hebrew Scriptures, and propagate the knowledge of them all we can; let us teach and preach the pure word of God in all respects and upon all occasions; let us not deprive any parish, where there is deemed a competent allowance for a curate, of the great benefit of a resident exemplary minister; let us not suffer the false notions or imaginations of men to deceive and ensnare us; nor the evil customs or fashions of the world, nor its riches or pleasures, to draw us off from doing our duty; nor its frowns, reproaches, or persecutions, to deter us from it.—

— And

‘—And let such among us as are church-wardens get a perfect knowledge of what they are bound to present, and present every thing that is presentable, and do every thing else, which their office requires of them, and so discharge their oath, and keep free from the sin of breaking it, and run no risk of renouncing under these words, So help me God, the help of God, on which our all both here and hereafter depends.’

This, we believe, is sufficient to give the reader a competent notion of the author's style and sentiments.

A Discourse delivered in one of the Catholic Chapels, on the Propriety and Necessity of taking the Oath of Allegiance tendered by Government. 4to. 1s. Crowder.

A plain, well-intended discourse, recommending to Roman catholic subjects the principles of gratitude, loyalty, and obedience to the British government, under which they now enjoy some valuable privileges,

A Sermon preached at the opening of the New Chapel at Essex-street, Strand, on Sunday, March 29, 1778. By Theophilus Lindsey, M. A. 6d. Johnson.

From these words, ‘The hour cometh, and now is, when the true worshipers shall worship the Father, &c.’ the author endeavours to shew, that no being or person whatever is to be worshiped, but the Father. In proving this point he urges the following arguments and observations.

St. Paul, preaching at Athens, tells the assembly, that our Saviour was *ang, a man*, ordained to an important office, which he mentions, by God, who made the world; and it cannot be supposed, that the apostle deceived his hearers, and told them only half the truth concerning the person of Christ,—Our Lord never professedly undertook to instruct his countrymen in the doctrine of the divine unity. This would have exposed him to derision, as they were firmly grounded in this first and great article of religion.—Throughout the New Testament we never find the Jews blamed in this respect. St. Paul in his defence before Felix declared, that he worshiped the God of his Fathers. The object of his worship was then, after his conversion, the same as before he knew Christ.—Our Saviour being asked by one of the learned of his nation, which was the first commandment, answered: “Hear, O Israel, the Lord our God is one Lord, &c.” ‘Observe, says Mr. Lindsey, that he adopts the very words of Moses: and this may be called our Saviour's public confession, or declaration of his faith in God.—Jesus therefore knew of no other God, but one, whom he here calls the *Father*.—He never proposes himself as an object of religious worship.—He uniformly and to the last set his disciples an example of praying to the Father, and taught them to pray to no other person, but the Father.’—As this is a point of the greatest importance, we must leave the learned to estimate the weight of these arguments.

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The remaining part of this discourse contains a very proper illustration of the following words: "God is a spirit, and they that worship him must worship him in spirit and in truth."

CONTROVERSIAL.

A Letter to the Rev. Theophilus Lindsey, A. M. 8vo. 6d. Rivington.

In answer to Mr. Lindsey this writer endeavours to prove, that the prophets spake of the appearance of Christ, as of that of God; that his works were such, as they usually ascribed to God; that in his manner of doing them, and in his appeals to them, he assumed the character of the Son of God; and that the apostles understood this title in the most natural and proper sense.—On these grounds he ventures to maintain, that Christ is the eternal and only begotten Son of God, of the same nature with the Father.

MISCELLANEOUS.

Characters by Lord Chesterfield, contrasted with Characters of the same great Personages, by other respectable Writers, &c. 4to. 3s. 6d. Dilly.

This publication contains the characters of the following eminent persons: George the first, George the second, queen Caroline, lord Townshend, Mr. Pope, Lord Bolingbroke, Mr. Pulteney, Sir. Robert Walpole, Lord Granville, Mr. Pelham, Richard earl of Scarborough, Lord Hardwicke, Duke of Newcastle, Duke of Bedford, Mr. Fox, and Mr. Pitt.

Whether lord Chesterfield has drawn his characters with impartiality, and has given accurate and just delineations of the principal persons, who figured on the stage of public life with himself; or whether the capital lines, forming the likenesses, are distorted by affectation, prejudice, and the medium of party, is referred to the decision of the judicious friends of the several great personages above mentioned.

To give the public however a more perfect view of the originals, and enable them to form a better judgement of the noble earl's portraits, likenesses of the same eminent persons, by Burnet, Tindal, Smollett, lord Orrery, Ruffhead, Mrs. Macaulay, and other respectable writers, are annexed.

To this publication the editor has subjoined an appendix consisting of thirteen letters to George Faulkener, Esq. three to the rev. Dr. Samuel Madden, one to Mr. Sexton, at Limerick, two to Samuel Derrick, Esq. and one to the earl of Arran.

Temple of Cythnos, or the Oracles of Fortune and Wisdom, for the four Seasons of Life. Translated from the Greek. 8vo. 3s. sewed. Conant.

This work is formed upon the following story. A Grecian sage repaired to a delightful, though a little and unfrequented island, called Cythnos; built a magnificent temple, and placed
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on the same altar the images of Fortune and Wisdom. He then industriously caused it to be reported throughout all Greece, that these two goddesses were reconciled, for the benefit of mankind; that Fortune answered all those, who came to consult her upon the secrets of futurity; and that Wisdom advised them how to avail themselves of that knowledge. In the spring, those who were under the age of twenty-one; in summer, those who were between twenty-one and forty-two; in autumn, those who were between forty-two and sixty-three; and in winter, those who were between that age and eighty-four, were admitted into the temple, in separate classes, consisting of seven persons of the same sex. They proposed their several questions; and answers were returned. In this book the answers are divided into classes, and the inquirer is to take at random any number from one to seven, and consult the oracle under that number. Thus the fair one, who in the summer of her life, desiring to know, 'What it is that interferes with her happiness?' and chooses the number seven, will find under that number the answers of Fortune and Wisdom. The former will tell her, 'Her sensibility is so strong, that it is hardly in the power of Fortune to procure her a tolerable share of happiness;' and the second will inform her, 'That though sensibility may sometimes prove painful; it is a necessary ingredient of happiness, and the great characteristic of her sex.'

All these oracles are of the same sentimental or preceptive kind, calculated to give proper comfort to those, who are under any perplexity, and useful admonition to those, who are in prosperity.

A Supplement to the Works of John Hutchinson, Esq. &c. By the late learned Robert Spearman, Esq. 8vo. 3s. 6d. sewed. Law.

The works of Mr. Hutchinson consist of twelve volumes, containing Moses's Principia, part I. or an account of the Dissolution and Reformation of the Earth; with an Essay to shew, that the Air was the Rival set up against God, and that a great Part of the Bible was to set Men right in that Point.—Part II. or an Account of the natural Agents, which perform the Operations of Nature, viz. the Air; or Fire, Light, and Spirit.—The meaning of Names and Titles of God.—The Confusion of Tongues, and the Trinity of the Gentiles.—Power, essential and mechanical.—Glory, or Gravity.—The Hebrew Writings perfect.—The Religion of Satan, or natural Religion, and the Data in Christianity.—The Agents that circulate the Blood explained.—Glory mechanical; and a Collection of Tracts.

This performance is an index and explanation of all the Hebrew words, cited in the second part of Moses's Principia: to which is prefixed Mr. Hutchinson's life. Mr. Spearman, who is likewise the author of an Enquiry after Philosophy and Theology, and Letters on the LXX. was one of the ablest Hutchinsonians.

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Lessons for Children, from Two to Three Years old. 6d. sewed.
Johnson.

Lessons for Children of Three Years old. 6d. sewed. Johnson.

These are excellent books for little children. The chit-chat, of which they consist, is very properly adapted to their capacities; the sentences are short; and the type large and clear.

In books of this kind, the second article is a circumstance of great importance. Children should be taught to pronounce their sentences with vivacity and spirit. And this is practicable in sentences of three or four words, or, at most, of five or six. A long sentence, extending through several lines, is not to be compassed by their feeble organs: for instead of supporting their voice with smartness and energy, they are perplexed by a multiplicity of words, and naturally sink into a whining, drawling monotony.

The Beauties of Flora displayed: or, Gentleman and Lady's Pocket Companion to the Flower and Kitchen Garden: on an entire new Plan. With a Catalogue of Seeds necessary for each of them. By N. Swinden, Gardener and Seedsman, at Brentford-End. Small 8vo. 2s. Doddsley.

The author of this little work describes upwards of two hundred different kinds of flowers, and gives particular directions for their cultivation and arrangement, that the combination of their several beauties may afford the most conspicuous and picturesque appearance when in bloom: which he introduces by seven plans (engraved on copper), accompanied with proper descriptions. He next lays down the method of forming the several plantations: treats of the situation, soil, &c. necessary for a pleasure-garden, and gives directions for sowing and managing annual flowers; which is succeeded by a catalogue of the seeds of eighty-nine flowering-plants of that kind. The construction of a hot-bed for tender annuals, and directions for sowing and managing them, succeeds, with a list of eighty-nine tender annuals. The management of More Tender Annual Flowers, is next laid down, accompanied with a list of fourteen plants of this division. He then goes on to treat of biennial and perennial flowers, in the same manner, and presents us with a catalogue of eighteen biennial flowering-plants, and thirty perennials; to which he adds nine more that require greater care in the cultivation than the preceding. He then treats of the kitchen-garden; and gives directions for the culture of the different esculents and pulse which are appropriated to this branch of his work.—The catalogues of the flowering plants are given in English, with the Latin generic names under each, together with their colours.

The author has acquitted himself with credit, particularly in the improvements he proposes, which are ingenious; and his tract will be a useful companion to those ladies and gentlemen who amuse themselves in the study of horticulture.

